



1966

Motivational Patterns of Minor Seminarians

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Recommended Citation

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MOTIVATIONAL PATTERNS OF MINOR SEMINARIANS

by

Susana Jimenez Schlesinger

**A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts**

June

1966

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CHAPTER I

INTRODUCTION

In the recent past there has been much concern in religious as well as in scientific circles over all phases of preparation for the priesthood and religious life. Once the exclusive province of the spiritual directors, the selection and screening of candidates has been progressively influenced by modern scientific theories of behavior. Now various "secular" diagnostic tools are being employed with ever-increasing frequency. The whole concept of seminary and religious formation is being studied and re-evaluated in the spirit of renewal and relevance to the contemporary world envisioned by Pope John XXIII.

This atmosphere of aggiornamento has encouraged the already existing interest in using modern scientific principles and methods to investigate the soundness and usefulness of the various preliminary steps to the religious life. As early as 1936, Pope Pius XI (Ad Catholici Sacerdotis) had instructed the bishops to go beyond the dictates of Canon 984 regarding the absence of physical and mental handicaps and to "seek positive signs of aptitude in candidates for the priesthood". Pius XII, in 1951, (Menti Nostrae), further insists on the need for "discouraging

unsuitable candidates from a path not meant for them...and in which they are unlikely to persevere". Again, in 1956, Pius XII (Sedes Sapientiae) encouraged the use of scientific means to determine the candidate's suitability. Article 33 of the decree of the Sacred Congregation of Religious of July 7, 1956, also stressed that the candidate's qualities, as well as his physical and psychological fitness, must be examined. These official directives thus opened the way for the widespread interest in psychological screening tests that exists today in Europe and the United States.

Fortunately, there has been from the beginning the understanding that a religious vocation itself is a free gift from God, and, as such, totally His province. However, without minimizing the power of divine grace, it has been generally recognized that this gift is given to a human recipient in a human environment. It is always possible and beneficial to gain greater knowledge of the candidate and of the type of human conditions that could best foster the development of that divine grace.

Benko and Nuttin (1956), European pioneers in the study of personality development in the context of religious life, place special emphasis on the qualities of maturity and of integration, as the normal essential requirements of profitable training and

growth in the seminary formation. In the United States, Moore (1936), studying the incidence of mental illness in priests and religious, found a great need for both the screening of prospective candidates and their suitable formation. In a recent study McAllister and VanderVeldt (1961) base their argument for a re-examination of the seclusion of seminary life upon the comparatively high incidence of schizophrenic reactions in priests who suffer emotional disorders after ordination. These investigators report that seventy-seven of the one hundred hospitalized priests they studied had had serious emotional problems in the seminary. This calls for a serious examination both of religious candidates and of their training.

McAllister (1965), speaking at the annual meeting of the Academy of Religion and Mental Health, attributes these patients' problems to a conflict between their striving for perfection and their basic needs and desires. He finds that many of the clergymen who eventually defected from the priesthood were driving themselves to an almost perfect state, and, indeed, apparently had almost attained it. However, they gave very little evidence of having any real emotional life. Their emotions were not only repressed, their existence was completely denied. When their humanity broke through their repression and denial, they were unable to tolerate and to cope with their human weakness and

abandoned their priesthood.

Wholesome religious attitudes and ideals, on the other hand, can have a strongly positive influence on personality development, as was discussed at the same meeting. Miller (1965 pp. 299-300) points out the realistic and integrative characteristics of a healthy as opposed to a neurotic religion: "...its ability to remain in relation to the threatening aspects of reality without succumbing to fear, anxiety or hostility." "...an unhealthy religion runs away, becomes obsessed with a part in order to avoid the whole... The body is denied for the soul's sake; the flexible future becomes more fascinating than the inflexible present." "A healthy religion", he concludes, "unifies existence, an unhealthy one divides it."

Since the attitudes to which these investigators refer are obviously of long standing, it is important that they be identified during the seminary period so that they can be properly handled. The consensus of the authorities in this field appears to be in agreement with Benko and Nuttin (1956) that maturity and integration are essential qualities to be both sought for and developed in the candidates to the religious life.

In 1957 the American Catholic Psychological Association conducted a symposium on psychological assessment in religious vocation and concluded that the supernatural gift of a vocation

can be best cultivated in an individual who shows emotional maturity, mental health and psychological adjustment. In a more recent meeting (1961) Dondero and T. N. McCarthy note that the initial emphasis on a discrimination between healthy and pathological candidates through screening tests has now broadened to include also the selection of those applicants more likely to succeed.

Bier (1965) further points out the possibility of self-deception in the subjective evaluation of a vocation as well as the possibility of error in the objective assessment of this gift by superiors. He strongly urges the services of psychological experts in cases where the supernatural motives of the individual are quite superficial and may be no more than rationalizations because they stem from an immature or unstable personality, where fears or anxieties may be interpreted as love of celibacy, contempt for the world or desire for perfection.

If one considers the work done in the graduate departments of Catholic University, Loyola University of Chicago, Fordham University, and others, yet another development can be envisioned: the effort to discover and apply those principles of selection and training which could lead toward the utmost possible growth and fulfillment in those healthy candidates who do remain in religion. This is especially evident in such

studies as Burkard's on the differences between good and poor teachers (1958), Lucassen's on leadership qualities among young women religious (1963), Garrity's (1965) on the effects of sister formation on ability and personality, and others.

Many tests have been tried for the screening and selection of candidates for religious life or for the priesthood. The many recent studies in this area have yielded much valuable information which sheds light on the whole field of religious formation and points the way for possible avenues of improvement as well as of further research. However, in the many studies to date, except for one or two instances, the area of minor seminaries seems to have been almost overlooked. Yet this is an area which should receive particular attention. Considerable advances have been made in the study of adolescents in recent years which might tend to call in question the very tradition of minor seminaries and religious "juniorates" so strongly entrenched in orthodox priestly and religious formation in the universal church.

Besides the popular intelligence tests in general use in this country, many personality tests have been employed in the testing of seminarians. Of the various questionnaire-type tests, such as the MMPI, and a number of adjustment, interest, value, and preference inventories, etc., none appears to be entirely satisfactory. Projective techniques, on the other hand, seem to have

the great disadvantage of requiring a prohibitive amount of time on the part of both subject and clinician, in addition to being highly susceptible to the clinician's subjective theoretical bias.

A comparatively new technique, however, is offered by the method of Story Sequence Analysis (SSA) developed by Dr. Magda B. Arnold (1962). The studies undertaken with this method since 1953 have amply proven it a valuable psychological tool of wide applicability. The purpose of this method is the assessment of a person's motivational attitudes, his "positive" or "negative" action patterns; the strength, consistency and maturity of his volitional choices. Furthermore, based as the technique is on an objective reproduction of the significance of stories told by the person being tested, this method of interpretation is relatively free from the subjectivism and ambiguities of some other methods of TAT analysis. Given a candidate with the minimal requirements specified by Canon Law and by the practices of his diocese or congregation, an analysis of his motivational patterns through Story Sequence Analysis should prove highly beneficial in understanding his basic personality dynamics and evaluating his suitability.

The aim of the present investigation was to examine a representative group of minor seminarians in the initial stages of their religious formation. The seminarians were compared with an equal number of their peers in a Catholic boys' high school,

matched in as many respects as possible; e.g., education, I. Q., school achievement (as measured by their grade point averages) and broad socio-economic status. In this way only the area of vocational goals was left as an independent variable.

The questions posed by this investigation have been asked in different contexts since the time when psychological studies of religious and of vocations were first attempted. But the answers have been sought in terms of the more advanced stages of religious formation. Where vocational studies have been conducted with young adolescents, they have not dealt with seminarians.

Unlike the majority of previous studies, the present investigation is not primarily interested either in the prediction of perseverance in religious life, nor in the screening of suitable candidates for the priesthood, although these aims are not entirely absent from the present research. Primarily this study seeks some answers to the question of a vocational choice in the first year of high school. Is the typical minor seminarian better equipped than his counterpart in a Catholic boys' high school to make a truly mature and rational choice implying a life-long commitment? Does the minor seminarian who has decided on a highly demanding vocation have a stronger, more positive and more consistent pattern of motivation than the high school student who has not as yet made such a commitment? And, finally, what effect,

if any, does this commitment have on the motivation as revealed in the TAT? How, if at all, is an adolescent personality affected by an early, albeit not irrevocable vocational choice? If there are such differences between the personality of the seminarian and that of a comparable American Catholic high school student, they could point the way to practical conclusions regarding the guidance and training of students for the priesthood.

CHAPTER II

REVIEW OF THE LITERATURE

On the subject of the motivational patterns of minor seminarians, as was said before, no study has been published to date. However, many studies can be found in three areas which have peripheral bearing on the present investigation: 1) the problem of vocational maturity, 2) the psychological assessment of religious life, and 3) the Story Sequence Analysis Method.

THE PROBLEM OF VOCATIONAL MATURITY

Perhaps it would be well to review briefly some related research which has contributed to the rationale and purpose of this study. Before undertaking a personality study of minor seminarians, a basic question, it seems, needs answering: Can a minor seminarian be seriously considered a candidate for the clerical or religious life, in the sense that he can be expected to have made a realistic self-evaluation and an appraisal of his goals in life?

Vocational Choice in Adolescence

After extensive research on the vocational maturity of ninth grade boys, Super (1960) seems to have reached the conclusion that it is premature to require boys to make a vocational

choice at the beginning of high school. Vocational maturity, he states, is shown not by where a boy has arrived vocationally, but by how he is thinking about goals and what he is doing about them. He lists five indices of vocational maturity, obtained by means of factor analysis of his data:

- 1) concern with choice,
- 2) use of resources,
- 3) specificity of information about the preferred occupation,
- 4) specificity of planning for the preferred occupation,
- 5) acceptance of responsibility for choice.

In other words, vocational maturity in a boy implies a realistic view of himself and of his occupation of choice, a reasonable appraisal of goals and means, and active efforts to attain his intended purpose. Vocational maturity requires a certain amount of independence and initiative as well as a capacity for self-determination. In Super's opinion, ninth grade boys generally lack sufficient vocational maturity to attempt a meaningful choice. Rather, their stage of personality development is more conducive to vocational exploration in which they can acquire both increasing knowledge of themselves and of a variety of occupations within a general area of interests without a particular commitment to any specific training.

As early as 1925, George E. Myers of the Vocational Guidance Department of the University of Michigan's School of

Education recommended a program of "vocational orientation and exploration" which would take into account the fluctuations of interest typical of adolescence. In Europe, Claparede has warned against "excesses in professional orientation"--which he considers one of the bad influences of "Americanism". He argues that even the discovery of certain aptitudes does not indicate certainty but only a probability of professional success. The fact that the interests of adolescence are characteristically fickle and subject to all kinds of environmental influences makes a reasonable vocational choice quite improbable, and almost impossible.

(Debesse [1959])

In the United States, with but few exceptions, the consensus seems to be that the average high school student lacks the maturity, self-knowledge, and realistic understanding of his intended vocational or occupational choice necessary for making a reasonably permanent decision. (Barry and Wolf [1962]) It is suggested that there is not one vocational choice, but rather a series of choices, involving increasing degrees of insight and maturity. This progression is necessary for adequate personality development and vocational certitude.

In his classic work on adolescents, R. McCarthy (1934) had warned that these young people were generally incapable of making a prudent choice regarding their life work. Darley and Hagenah

(1955) in an extensively documented study on the measurement of vocational interests, on the other hand, find some indication of an early and comparatively stable development of interest patterns. These findings, however, were not derived from beginning high school students.

Vocational Choice in Religious Life

To arrive at more specific indications of maturity in the area of religious vocational choice, several research projects have attempted to establish significant personality characteristics in drop-out's as distinguished from seminarians who have persevered. Friedl (1952) found no differences on the Missionary Priest Scale of the Strong Blank between drop-out's and persevering seminarians in a foreign mission society. Vaughan (1963) conducted a longitudinal study of two hundred eighteen religious candidates between the ages of eighteen and thirty years, with a five-year follow up. He found some indications that the drop-out's had felt a certain obligation to enter religious life more out of a sense of duty than an attraction for the life. In addition to this, a greater number of drop-out's manifested indecision about their vocation while still at the seminary. Some called into question the correctness of their choice, but felt they should give the life a try. However, the psychological reports of the examining clinician in charge of the selection study did not

distinguish between those who stayed and those who did not.

Vaughan also found that, though superiors tended to attribute the candidate's lack of perseverance to psychological reasons, the clinicians did not find this necessarily so. Sometimes those who left proved to have better mental health than those who stayed.

To this end, he cites two cases, one who later became president of the student body of his university and the other who later adjusted successfully in a diocesan seminary.

The cause of much voluntary "defection", then, seems to be at least in part vocational immaturity. Judging from available statistics, the problem seems to be particularly acute in the minor seminary. In one day-school seminary only ten percent of freshmen candidates can be expected to continue to ordination. This is considered typical of such institutions. (Burke [1947] however, reports thirty percent perseverance in a boarding school minor seminary.) In the present sample, only seven of the original twenty subjects studied were still in the seminary in their senior year, and of these, two were not recommended for the major seminary. This would mean that only twenty-five percent of the subjects of this investigation were firm in their original decision at the end of their minor seminary training.

Bier's study of religious vocations in adolescence (1963) found that the overwhelming majority of the minor seminarians who

leave do so not because of unsuitability, but because of insufficient motivation; they simply had no vocation. This is not to say that there may not be boys who at an early age receive a call to the priesthood and persist in their vocation. But the question remains whether this is not the exception rather than the rule, and whether most boys at this age can be expected to possess the mental and emotional maturity necessary to attempt such a commitment. It could also be that such a "forced vocation" makes for immature clerics or religious, whose existence one may deplore (see Lucassen [1963]). Through its study of the motivation patterns of minor seminarians, it is hoped that the present investigation might provide a means of ascertaining whether or not an aspirant has the maturity and integration necessary to make a meaningful decision at the time he proposes to enter the religious or priestly life.

THE PSYCHOLOGICAL ASSESSMENT OF RELIGIOUS LIFE

In the last few years the published reports of the meetings and symposia of the American Catholic Psychological Association and of the Academy of Religion and Mental Health contain many references to studies dealing with an assessment of the religious life. The publications which have resulted from research grants of the National Institute of Mental Health have also contributed to the investigation of this problem. Many graduate

departments of psychology in leading Catholic universities have recently sponsored various research projects in the area of the psychological assessment of religious life; these studies form a long list of unpublished master's and doctoral dissertations dealing with many aspects of the problem in varied contexts and through a number of methods.

Psychometric Measurement of Adjustment and Interests

The various psychometric instruments whose usefulness has been investigated with religious populations could be broadly grouped into one of two categories: the adjustment inventories-- notably the MMPI--and the vocational interest inventories-- notably the Strong Vocational Interest Blank, the Kuder Preference Record, and, to a lesser degree, the Allport-Vernon Scale of Values. In most studies, a combination or battery of tests has been employed, including tests of one or both types, together with an intelligence test and/or a sentence completion test. In a few instances, a projective test has been employed as well.

One of the earliest studies of this kind was perhaps that of T. J. McCarthy (1942). Using the Bernreuter Personality Inventory, the Bell Adjustment Inventory, the Allport-Vernon Study of Values, the Otis Intelligence Test for the minor seminary, the American Council Psychological Examination (ACE) for

the major seminary, and, as a criterion, a self-designed faculty rating scale, he sought to find significant personality traits which could be used for the selection of seminarians. He found the average seminarian to have a higher "neurotic tendency", a higher degree of self-consciousness, and a more unsatisfactory total adjustment than the general population averages as measured by the Bell Scale. The Allport-Vernon Study of Values revealed that a seminarian's religious interests were clearly the dominant ones, particularly in the minor seminary. The highest correlation between any single score and the criterion was .40 between the Otis I.Q. and the faculty adjustment rating scale in the minor seminary. There was a .37 correlation between the religious interest score for minor seminarians and this rating scale.

McCarthy concludes that intelligence is a strong factor for success in the minor seminary. It is no longer as strong in the major seminary because this group has been selected according to intelligence and so is more homogeneous. Past the minor seminary, success depends more on character and disposition. (Wauck's study [1956] corroborates this conclusion.) The religious interest appears to relate more to success in the minor seminary, again because major seminarians are a highly selected group; all those who have no abiding interest have already dropped out.

Burke (1947) employed an extensive battery of tests to investigate differences between first year and fourth year students in several boarding-school minor seminaries across the country. He used measures of intelligence, socio-economic status, religious and disciplinary home environment, faculty ratings, personality, adjustment, vocational interests, values, and achievement. The multiple characteristics thus obtained were grouped into three "general factors"--Personality, Environment, and Achievement. But he found no significant correlation between any of the measures, nor any inter-correlation between factors. High correlations were found between I.Q. scores and achievement scores and between these and the Achievement factor. Because the only significant relationship was that of Achievement to the ratings, Burke concluded that consistently good academic achievement seems to be the best indication that a seminarian will survive or be rated high as good material for the priesthood. He concludes, however, that "none of the measures used in this study and no combinations of measures enable us to pick out with any degree of certainty a seminarian likely to be rated high or good material for the priesthood". (*Ibid.*, p. 43) So that there seems to be no truly reliable means of prediction other than actual observation of performance in minor seminaries, which, of course,

is not useful for screening purposes.

Bier (1948) published a study comparing seminarians' performances on the MMPI with that of four other groups of students from different professional fields. In this study, he advocated the use of a modified version of the test, because his results had indicated the seminary group to be "the most deviant portion of any already deviant [college] population". In Europe, Benko and Nuttin (1956) followed this suggestion and further modified the test to fit their sample population in Louvain, Belgium. But in the United States, Wauck (1956) and Rice (1958) found the original version more useful than the modified one. Both, however, favor the establishment of specific seminary norms through suitable validation techniques. Later researchers, notably Herr, Kobler, and Weisgerber (1962) favor the use of the original MMPI. Kobler (1964) thinks that of the tests in use for screening purposes at the present time, it is by far the best, although the results are not encouraging when used with groups to predict success in vocation. For prediction and identification of disturbed applicants, a projective test seems indicated, but he questions the validity of group projective tests. He is of the opinion that vocational assessment is not the proper role of the psychologist; rather, he should limit himself to a clinical contribution to the screening program.

LaFarga (1964) conducted an investigation very similar to Bier's (1948) in which he compared four Catholic college student groups, religious seminarians, nuns, college men and college women on the original MMPI. He found no significant differences between seminarians and male lay students. In twenty percent of the scales, significant differences were found between the nuns and the female lay students. Significant differences were found between each group and the MMPI revised normative population. (Garrity [1965], however, did not find that nuns differ significantly from the normative group on the MMPI.) Because of the relatively very small number of cases in which statistical differences were found between MMPI scores of religious and lay college students, LaFarga concluded that these differences could be considered negligible. He also recommends that specific norms be found for any highly selective and homogeneous population before the MMPI can be profitably used with such a group.

Vaughan (1963), in the longitudinal study already discussed, echoes a general disenchantment with the MMPI as a predictive measure. He states that the clinical and validating scales failed as predictors of success or failure in the religious life. The Sentence Completion Test he used proved slightly better, but not significantly so.

Gorman (1961) and McDonagh (1961) did a parallel study on

fourth and fifth year seminarians studying for the diocesan priesthood, using the MMPI, the Kuder Preference Record, and the Mooney Problem Check List. These researchers agree with others that the norms of these tests cannot be said to be fully applicable to the seminary or religious population, while faculty rating scales alone have proved too unreliable in all such studies. No follow-up has been reported thus far, although it is projected.

Rakowski (1965) compared junior college seminarians and male students on the Edwards Personal Preference Schedule. He found the seminarians to have a deeper sense of abasement, accepting blame and feeling guilty for wrongdoing. They were quicker to seek help and encouragement, and to help others. They had a greater desire to achieve, and were quicker to criticize, to become angry and aggressive. The college students, on the other hand, showed a much higher heterosexual interest, were more independent, had a greater need for order, and were more concerned with others' problems and feelings. Rakowski also found that the persevering seminarians, as compared to the drop-out's, showed greater nurturance and affiliation needs. The drop-out's showed greater needs for change and heterosexuality.

The interest inventory, the second type of instrument employed in these studies, has been thoroughly investigated by

D'Arcy (1962). This discussion will merely bring out several points pertinent to the present study. Burke (1947), in the study described previously, used the Strong Blank including the Minister Scale and the Cleeton Vocational Interest Inventory, and concluded that such tests had no positive value for selecting minor seminarians. Lhota (1948) developed the Diocesan Priest Scale of the Strong Blank, but he did not obtain good results when applying it to seminary populations across the country.

Other special scales developed for religious screening purposes are D'Arcy's Missionary Priest Scale of the Strong Blank, predictably useful with missionary priests; and the Kolb Scale (also of the Strong Blank) for teaching brothers. Significantly, however, no scale is universally applicable; the Minister Scale is not useful with Catholic priests or seminarians, nor is the Diocesan Priest Scale with religious or missionary priests and candidates, or with teaching brothers. The bulk of research in this area has shown the need for customized interest and adjustment tests for each particular type of religious and ideally for each diocese or congregation.

Projective Measurement of Adjustment and Attitudes

In search of a more satisfactory instrument of personality assessment, a few studies have used projective tests. Wauck (1956) tested two hundred six major seminarians over a three year

period using a group Rorschach as part of a battery including personality, achievement, interest and values tests. He found very little correlations between any of the tests used and the Faculty Rating Scale developed by McCarthy.

The Group Rorschach Score and the Faculty Rating Scale yielded a correlation coefficient of .26, which was the highest single correlation of any of the variables taken separately with the criterion. The remainder of the correlations were very low and often tended to be slightly negative.

In an analysis of the differences between the extremes of the population based on faculty ratings, the Group Rorschach Score and the MF Scale of the MMPI proved significant beyond the one percent level. When a further analysis of sixteen Rorschach variables was conducted, the FC (form-color) factor was the only one to attain significance beyond the one percent level. In general, the best adjusted group gave fewer pathological indicators. Other interesting though not statistically significant differences were found; notably, the greater incidence of FK (vista) responses in the best adjusted group, and the greater number of CF (color-form) responses in the least adjusted group. Wauck concluded, therefore, that the single Rorschach factor which contributes most to differentiating between good and poor adjustment in the seminary is the ability to maintain reasonable

control over affective-impulsive life. It is not so much the presence or absence of conflict, deviant ideation, or anxiety, but rather it is the ability to maintain emotional balance and control and a certain insightful evaluation of problems which are the best indicators of successful adjustment in the major seminary. These conclusions, however, obviously apply not only to well-adjusted seminarians, but to any well-adjusted person regardless of his vocation. (Snider [1953] arrived at a similar conclusion when discussing the results of Rorschach tests to differentiate between high and low achieving high school students.)

Regarding the usefulness of the Rorschach as a measuring device with seminary populations, Wauck states that, were one forced to choose one test as a single prognosticator of seminary adjustment, the Group Rorschach would be the test of choice. However, he warns, the correlation of .26 with faculty ratings is practically negligible for purposes of prediction.

Gardner (1963) explored the value of three Rorschach scales designed to assess Ego-structure and Ego-functioning in a screening program for psychopathology. A comparison of minor seminary and clinical populations was expected to show a greater resemblance between the maladjusted seminarians and the clinical group than between the well-adjusted seminarians and that group.

He found that the Rorschach Prognostic Rating Scale (RPRS)--a quantative scale measuring adjustment potential, tension tolerance, emotional control, integration, and realism--and the Genetic Level Score (GLS)--measuring varying degrees of maturity or regression--do differentiate between degrees of severity in psychopathology. In relatively homogeneous groups, however, their ability to discriminate between adjusted and maladjusted normal populations was not consistent. Gardner also developed his own Rorschach Defense Check List (RDC), which proved useful in screening for psychopathology in clinical groups, but of little value for screening in a non-clinical population.

Still another approach to the use of projective tests in religious life is the Religious Apperception Test (RAT) developed by Kobler, Webb, Herr and Devlin (1959). Using a method similar to Murray's Thematic Apperception Test (TAT), ten pictures were developed in which the subject is confronted with meaningful problems of a mental health nature involving priestly functions. This is a highly structured test, specifically designed to elicit mental health responses among religious populations, as part of a program "to investigate the ideas, attitudes, problems and needs of seminary administrators, faculty and students regarding mental health..." (Kobler, et al. [1959], p.44). Subsequently, Meyer (1960) conducted a study to determine the content of RAT responses

when used with "normal" seminary populations. The study was not designed to make any interpretations, but simply to describe the themes most commonly elicited by the test cards. The results of this study show little else than that the subjects did not necessarily respond with mental health themes except in the most explicit cards. Most responses are only descriptions of the cards and express no feelings or attitudes, except for what Mayer interprets as "feelings of inadequacy" regarding their future priestly functions.

It appears that such a degree of structuring limits personality assessment to a great extent. The use of the RAT has already shown that there seems to be little value in responses which are so restricted that the subject reveals nothing more than perceptual ability. A strictly symbolic interpretation of such responses, on the other hand, appears to be of doubtful validity.

THE STORY SEQUENCE ANALYSIS METHOD

Most clinicians working with testing techniques based on self-report have noted wide differences in the religious' estimate of themselves, both when compared to the opinion of their superiors and when compared with the picture obtained through a "disguised" tool of personality assessment. Even without con-

scious dishonesty on the part of the candidates, it seems practically impossible for them to answer questionnaires without some degree of distortion. Researchers in this area, therefore, agree on the necessity of finding some way of dealing with this "excessive cautiousness" on the part of the seminarians.

Arnold (1962) offers a promising solution: a projective test which can be given as a group test, can be scored according to empirically derived criteria, and which measures motivational attitudes in general. This test is relatively unstructured, it does not depend on norms obtained from the general population, and it is not interpreted according to arbitrary theoretical constructs.

Theoretical Considerations

The Story Sequence Analysis (SSA) is essentially a method of scoring imaginative stories and interpreting them in an objective fashion. The psychologist only abstracts the meaning, the moral, or "import" of the stories in sequence, so that the subject himself is allowed to tell his own story, to express his convictions, his philosophy of life. While the SSA is certainly a "disguised" means of assessing true attitudes and motives, it is not a "depth" technique, in the sense that it does not reveal anything which is not known to the person tested. The storyteller may not necessarily be fully aware of the attitudes he

expresses through his stories. But when they are discussed with him he will usually recognize them for what they really are, and admit to the defenses which may falsify them in his deliberate image of himself. Regarding this point, Burkard (1958) makes an interesting observation: Because the attitude shining through the story is habitual, it operates easily without conscious advertence. The storyteller's habitual way of seeing things directs his actions, very frequently without clear awareness on his part. An objective judge, however, who has known him for some time, can observe his actions and sense the attitude behind them. He may be unable to give specific reasons, but he reacts to the storyteller's personality as it really is. Therefore, he can often give a truer estimate of the subject's personality than that which the subject himself might give in a self-report. It is interesting to note that in all the studies where the judges' ratings have been used as an outside criterion there has been remarkable agreement between them and SSA scores.

Arnold's method of SSA can be used with any set of stories told consecutively. However, in this study it has been used with stories told about TAT pictures. The original TAT was developed by Murray and Morgan in 1935, and was brought to its final form by Murray in 1943. It is a series of twenty cards containing pictures in black and white and one blank card. The

subject is asked to make up a story to fit each picture, describing what is happening at the moment as well as how the character feels, what has led up to the event, and giving the outcome. For the blank card, the subject is instructed to imagine some picture, describe it, and then tell a story about it. The TAT manual provides only a very general scheme for content analysis, with special reference to Murray's theory of drives and conflicts (need-press). Over a dozen different scoring systems have subsequently been developed. A few represent efforts to objectify the scoring, although most offer little more than an outline guide for highly subjective interpretations (Anastasi [1954]). According to Arnold (1962), these varied methods seem to have one thing in common: A psychoanalytic theory of personality which proposes that instinctive drives or impulses are the real motivating forces of man. These impulses and drives are disguised in overt behavior, but are revealed in fantasy. (For a more complete discussion of the rationale and method of "orthodox" TAT procedure see Holt, "The Thematic Apperception Test" in Projective Techniques, ed. by Anderson and Anderson [1951].)

Arnold (1960) aptly sums up the present status of

Murray's TAT:

Unfortunately, there has never been general agreement on how the TAT should be scored, or even on what should be scored. Murray's

original...scoring of "themes", which counts needs and press separately, is rather cumbersome. Since then, a number of scoring techniques have been developed which allow considerable accuracy in clinical diagnosis...As time goes on, the TAT seems to be used more and more impressionistically, in much the same way as dreams are used in various schools of psychoanalysis. This has led to a general disappointment in the TAT as a valid measuring device. (p. 338)

A further problem is evident when one examines the studies which have attempted to predict behavior by means of TAT interpretation. For, even when the TAT interpretations are valid, they are of limited use if the feelings and attitudes they uncover cannot predict action. A study by Kelly and Fiske (1961) sought to predict the performance of graduate students in clinical psychology in a Veterans Administration training program using various tests, among them the TAT. No significant relationship was found between TAT results and any of the criteria of success. Discussing these findings Arnold (1964) concludes that the methods of TAT interpretation used in the study cannot predict action, and, therefore, the assumptions on which they operate can be reasonably questioned. The Story Sequence Analysis (SSA) method, however, does make prediction possible.

This point, however, seems to need clarification: On what basis can one make the assumption that future behavior can be predicted by means of the study of motivational patterns? The

problem, it seems, is mainly one of semantics. Modern American psychologists ordinarily stress a different concept of motivation. Relying on the biological sciences, they emphasize the role of drives, feelings and emotions when speaking of motivation. Much of this type of "motivation" is common to men and animals. Rational motivation is specifically human. According to Snider (1954), what is known as good, and consequently is desired, is called a value. An appreciated value which influences a person to act is a motive.

The failure of many studies to predict action from an assessment of the attitudes of the individual could be perhaps explained by the fact that the meaning of the term "attitude" has not been clearly understood. Just as values and motives are not usually distinguished, neither are the two types of attitudes connected with them: evaluative attitudes (habitual values) and motivating attitudes (habitual motives). (Arnold, 1962). Those studies which have been concerned with the prediction of human behavior by means of an assessment of values or interests, including those dealing with seminarians, have perhaps overlooked the fact that a value or interest is merely something to which a person gives intellectual assent, and from which flows by no means a necessary emotional or intellectual drive for action. "As long as values are not accompanied by an appraisal for action,

they do not influence behavior. When they do, they become motives." (Ibid., p. 42)

Inasmuch as the technique of Sequential Analysis indicates the subject's basic motivating attitudes, that is, his emotional and intellectual habitual tendencies to action, it assesses motives.

Since Arnold gives a complete presentation of this method in her book--Story Sequence Analysis (1962)--and since she has also written a summary of those aspects of the method pertinent to the assessment of religious life in a chapter of Herr, et al, Screening Candidates for the Priesthood and Religious Life (1964), this paper only attempts to bring out the basic points of rationale and methodology which apply to the present research.

Practical Applications

It now remains to see how these theoretical considerations are born out by experimental research. Since 1953 many studies have been undertaken under Arnold's direction. Several of them, though important to the study of motivation in general, are not relevant to the present investigation. In this respect, two areas seemed especially pertinent:

- 1) studies dealing with academic achievement,
- 2) studies dealing with religious subjects.

The first published study using this method dealt with the academic achievement of high school boys. Snider (1953) tested forty high school seniors, paired on the basis of equal intelligence and differing academic achievement. He used all twenty cards of the TAT, and the Rorschach, administering them individually by means of a tape recorder. His hypotheses were:

Academic success depends upon the clear perception of a rational goal.

Academic Success also depends on strength of motivation. It will, therefore, be associated with a strong desire to achieve rational goals.

Academic success depends not only on the clear perception of a rational goal and the desire to reach it; it is also necessary to perceive and select the appropriate means to the chosen goal. (Ibid., p. 137)

Snider's results could be summarized as follows:

- 1) The Rorschach showed no significant differences between high and low achievers. It showed general personality integration, which Snider deems especially useful in questions of pathological conditions, but it did not show the specific goals towards which the individual is likely to direct his energies, or the subjective value which the person has attached to his goal. It is precisely such information which can be obtained through the sequential analysis of the TAT.

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- 2) Most of the differences found in the motivational patterns distinguished the two groups at the .01 level or better. High achievers show greater realism, they evaluate their goals objectively and are willing to modify them to fit the circumstances. For this group obstacles and catastrophes are challenges to be met; even their own limitations and failures are accepted, but with a constructive attitude of correction and development. High achievers are also willing to give up immediate gratification to obtain a more important goal. Low achievers, on the other hand, do not accept their limitations and find it difficult to modify their plans to fit the circumstances. Low achievers fulfill their wishes through dreams and desires. Emotion rather than reason constitutes their chief driving force, and, therefore, sacrifice and control are most difficult. High achievers tend to choose carefully those means which would best lead them to success, and they insist on determining their own choices. Low achievers, on the other hand, rely on chance, fantasy, or almost fatalistic submission to circumstances, rather than on sacrifice, persistence, or reasonable dependence on another in times

of stress. The high achiever is cooperative; he will be convinced by reasonable argument, and will set aside his personal goals for the attainment of a common end. Not so the low achiever; he prefers to cling to his own way and will not be dissuaded either by argument or the needs of others from his own pursuits. The high achiever tends to be less self-centered; but the low achiever, seeing the success of others as a threat to his own, refuses to contribute to anything other than his own ends.

McCandlish (1958) used the material from Snider's study and from a parallel study by Brown (1953) to establish criteria for predicting achievement. In thirty-nine out of forty cases, he was able to determine which one of a pair matched in intelligence and socio-economic background was the high achiever and which was the low achiever. This and other studies aimed at the establishment of scoring criteria have resulted in striking differences between highly motivated and poorly motivated subjects because, of necessity, they have examined only the extremes of their samples. More recent studies, however, have used the scoring categories to evaluate the full range of a given population sample with considerable success.

Garvin (1960) tested a group of college seniors, men and

women from neighboring institutions. He found correlations of .83 for men and .85 for women between SSA scores and grade point average. These correlations are considerably higher than those he obtained between ACE intelligence scores and grade point average, which were .63 for men and .50 for women. The multiple correlation between grade point average, intelligence and SSA scores was found to be .87 for men and .84 for women, which is not much better than the SSA and grade point average correlation alone.

A study with seventh grade children conducted by Arnold (1962) obtained a .75 correlation between TAT scores and grades. The multiple correlation between intelligence test scores (Otis I.Q.), grade point average, and SSA scores was .84. Attempted prediction of twelve individual children's grade point average resulted in an average error of .363. Garvin's and Arnold's studies show that a remarkably consistent relationship exists between school achievement and motivation index, whether in younger or in more mature students.

Williams (1963), however, did not obtain satisfactory results using the SSA to distinguish successful from unsuccessful male student nurses. In this study, neither SSA scores obtained according to the earlier version of the scoring system (used by Garvin [1960]) nor those that followed the more developed system

described by Arnold in her manual (1962) yielded any significant correlation with success in training. Low inter-scorer reliabilities, however, suggest that the test interpretation could have been deficient.

Vergopuolo's study (1965) using the SSA for the prediction of academic achievement with Greek high school students was also inconclusive. Her results point up the importance of ascertaining that the subjects follow test instructions faithfully. A great number of stories in this investigation had no outcome, and, therefore, they could not be properly scored according to the SSA method. Also, the students came from different schools with different grading standards.

Several studies using Arnold's method of TAT analysis have dealt with religious subjects. Quinn (1959) developed a scoring system and used it successfully in a study of the motivational patterns of junior novices in a teaching order of men. In a later study (1961) he adapted his scoring procedure for use with scholastic brothers (young professed religious in the last stages of their training). Applying the modified scoring system to the whole range of his population sample, he sought to assess each candidate's promise for the religious life, using the rankings of superiors and fellow-religious as the outside

criterion. In his second study Quinn employed a novel and quite satisfactory method of administering the test; by microfilming and printing the drawings it was possible to give each subject a set of the twenty TAT pictures placed in a plastic folder. Each subject, therefore, was able to set his own pace within broad limits.

In the discussion of his results, Quinn brings out several points which are particularly useful in the interpretation of the results of the present study. Two points need to be noted at this time: 1) The judges in Quinn's study were not asked to predict the candidate's perseverance in religious life, but only to give their opinion of the subject's present suitability to that life. 2) Quinn warns that a high score on the test alone does not necessarily mean the novice is suited for religious life. The results of this test, therefore, merely as quantitative scores, cannot be considered a "screening device" in the usual sense. Where scores were misleading, however, a clinical evaluation quickly uncovered the mistaken impressions. With these considerations, the results of this study can be properly understood.

A moderate correlation between the subjects' SSA scores and the average of rankings of various groups of judges shows that there exists a substantial relationship between them and the SSA

scores. Furthermore, although both peers and superiors had lived in close association with the subjects for a considerable time, the two rankings do not correlate much better than the rankings and the TAT (Quinn [1961], p.76).

	r	SE
peer-rankings -- SSA scores	.59	.098
superior-rankings -- SSA scores	.61	.095
peers -- superior-rankings	.65	.087

Quinn's study brings out a very interesting point. Although he did not obtain as high a correlation between the SSA scores and his independent criterion--superiors' and peers' judgments--as other investigations using Arnold's method of TAT analysis, his results appear to enhance rather than detract from the validity of this procedure. Peer and superior judgments which varied greatly from TAT scores were found to have been made on superficial aspects of the candidate's personality, his physical characteristics, or his deceptively pleasing compliance. This was evident, for example, in the case of one "false positive" record. This subject scored high on the test and low on the ratings; when the superior and peer judges were questioned, however, it was found that they had considered primarily his rather effeminate exterior, and had not given much thought to the kind of person he really was. As Quinn aptly concludes (Ibid., p.85):

"When a judge ranks a candidate low on these bases then it is to be hoped that TAT scores and the judges' ratings do not show a high correlation."

Another study, that of Burkard (1959), sought to discriminate between good and poor teachers in a religious order of women by means of the Otis Quick-Scoring Mental Ability Test, Gamma, Form A; the Minnesota Teacher Attitude Inventory; and the Sequential Analysis of the TAT. As a criterion of teacher effectiveness, she used pupil ratings obtained with the Diagnostic Teacher Rating Scale, Form A, developed by Sister M. Amatora (1950). Burkard's sample consisted of 300 teachers from the fourth through twelfth grades. The method of TAT administration varied from common TAT procedures in that only twelve cards were used, administered in group form. To isolate the most significant differences between good and poor teachers, the method of matched pairs was used. Fifty of the highest rated teachers were matched in all possible ways with fifty of the lowest rated teachers. When these fifty pairs were compared on the basis of their Minnesota Teacher Attitude Inventory (MTAI) scores, no significant difference was found in the high school groups. In the elementary school a t of 2.40 was found, significant beyond the 5% level. The items which contributed most to this difference were chiefly in the category of attitudes toward children and

teaching. But only in two cases were they the combination of right and wrong answers as given by the authors of the inventory. Moreover, there was much overlapping of attitudes among both groups. Some of the highest scores on the MTAI were made by the lowest rated teachers, and vice versa.

The SSA results on the other hand, showed no overlapping; the scores of the criterion groups were actually at the extremes.

In analyzing these results, Burkard concludes that her subjects' basic disposition toward life as expressed in their SSA scores is a greater factor in their acceptance by their pupils than are the attitudes they consciously express in the attitude inventory, since much more conclusive results were obtained from a comparison of SSA scores and pupil ratings than from a comparison of attitude inventory scores and pupil ratings.

Lucassen's study (1963) of leadership qualities among young women religious is of particular relevance to the present investigation, as she uses the present version of the scoring categories as well as the same scoring procedure on the whole range of a given group. Furthermore, she does not intend to tap what the subjects have done in actuality, but what they are capable of doing, for she believes that actual leadership effectiveness depends as much on circumstances as it does on the subject himself. More importantly, the investigator's definition of

leadership includes one related aspect of religious life, that of maturity, or the extent to which the sensory and intellectual aspects of personality are integrated in a truly human way. This definition of maturity corresponds to those basic characteristics which this investigation seeks to evaluate. It may be remembered that it is maturity and integration which experts on religious vocation have stressed as necessary for successful religious formation. (see pp. 2-3)

Lucassen's sample was made up of young professed religious in a teaching order of women. Their training at that point was geared toward their professional and apostolic development. As an outside criterion Lucassen used a self-designed ranking test. With the aid of factor analysis she identified sixteen different variables and correlated each of them with SSA scores. It is interesting to note that Lucassen's results are very similar to Quinn's. She finds a relatively high positive relationship between SSA motivational index (MI) scores and the scores on the ranking test. She also finds almost identical positive and negative characteristics in the high and low rated subjects. Her report on a "false positive" record gives almost the same reasons as Quinn for the discrepancy between the low score on the TAT and the high rank assigned to the subject by others: that is, tendencies to passivity and dependence are often

mistaken in religious life for quiet virtue and unquestioning obedience. But, she states, "religious life...is not the place to foster a spirit of dependency and a lack of initiative, although this is what the life could do, if it were not carefully guarded against". (Lucassen [1963], p. 86)

The study concludes that the technique is capable of discriminating potential leadership under two aspects: initiative and capability for insight and expression. Lucassen finds this method particularly fruitful in the training of young religious for two reasons:

- 1) It can point out very clearly the subjects' doubts or instability regarding vocation.
- 2) When no such instability exists, it can provide a well-defined individual portrait of the religious, which can be used as a guide to his or her development.

The subjects' weaknesses or undesirable attitudes can be identified and challenged. His constructive motivation and desirable characteristics can be also known and given opportunities for expression and development.

From the foregoing studies it can be seen that the SSA would be most adequate for the purposes of the present investigation. It has been proven repeatedly a valuable means of personality assessment and an effective predictor of achievement in a variety of vocational endeavors. All of the investigators who

have used it for determining suitability and adjustment to the religious life report it to be a particularly useful and promising scientific tool. Certainly much more promising results have been obtained with it than with any other test employed for the purpose of religious vocation assessment. Using this method, therefore, this study will attempt to determine whether or not discriminating motivational differences exist between a religious and a comparable secular population.

CHAPTER III

DESIGN OF THE STUDY

THE RATIONALE

To recapitulate briefly, the purpose of this study was to investigate any differences in motivational attitudes between minor seminarians at the beginning of their training for the priesthood, and a comparable group of their peers who were not preparing for the priesthood at that time. Since voluntary admission into a seminary is generally considered a fairly serious vocational commitment, it should presuppose a certain amount of self-analysis. The candidate must evaluate his abilities, inclinations, and goals in life. He must possess some understanding of the means available for reaching his intended goal, and he must be capable of a reasonable choice regarding the best means for himself. These characteristics, therefore, should be shown to a greater degree in the minor seminarian than in the high school student. Moreover, because the vocation to the priesthood or religious life makes greater demands upon the individual than are generally made by the normal circumstances of life it requires greater personality resources and particularly a stronger motivation. Consequently, the seminary group should show a stronger, more consistently positive pattern of motivation than

the control group.

Those essential qualities of the promising candidate for religious life--maturity and integration--are synthesized in Lucassen's definition of maturity stated above (p. 42). She finds that the SSA can be of significant value in the assessment of this personality trait. Positive motivation, as found in the imports of high achievers (see pp. 33-34), is certainly indicative of a mature, well-integrated person who is capable of striving effectively for the goals he sets himself. It was believed that such attitudes in the minor seminarian could be assessed and a judgment made about their adequacy.

THE SUBJECTS

Accordingly, a representative sample from the first year students attending a large mid-western minor seminary was matched with a control group of first year students attending a classic-ally-oriented Catholic high school for boys in the same locality. The minor seminary is a day school serving the greater metropolitan area of a large city. The students are admitted to it when they have expressed a desire to prepare for the priesthood, and upon the recommendation of the pastor of their respective parishes. Scholastically, they must pass a high school entrance examination similar to those used in the Catholic high schools in

the area. Their elementary school grades must be acceptable. Their character and the suitability of their families is vouched for by their pastor. With few exceptions, the boys have attended a Catholic parish school. They are all from Catholic families. Though most students pay tuition comparable to that of an average Catholic high school, there are no financial requirements, since the diocese carries the financial burden of their education; however, the majority come from a middle or upper-income home. Their average age is fourteen years. Their intelligence is estimated to be above average.

The Catholic high school from which the control group was drawn in a private boys' college preparatory institution. It is a school which draws its students from a large group of applicants from varying backgrounds and geographic locations within the greater metropolitan area. Unlike the average high school in that city, its student body is not restricted by neighborhood, national origin or socio-economic limits, and thus was thought to compare more closely to the student body at the preparatory seminary. A previous study (Snider [1953], p. 40) describes that school as one "where the students work in a traditional atmosphere of serious mental application, where many of them are preparing for professional fields." The average first year student is estimated to be fourteen years of age and to have above average in-

telligence. Admissions are on the basis of competitive entrance examinations, good character references, and satisfactory grammar school performance. The majority of the students attended a Catholic parish school and most are from Catholic families. Tuition is comparable to the average Catholic high school in the area; most of the students come from upper-middle class backgrounds.

To conduct the investigation, the experimenter asked for volunteer subjects from the first-year class in both schools. Seventy-four subjects were tested at the preparatory seminary, divided into two groups, as they were for their curriculum. The average group consisted of forty-one students, and the advanced or "honors" group of thirty-three. Sixty subjects were tested at the high school; of these, forty were from average classes and twenty were from "honors" classes. Since the high school uses the Henmon Nelson intelligence test as part of their entrance examination, the whole seminary population was given the Henmon Nelson Form A to provide a basis of comparison for the purpose of matching the students of both schools on intelligence test scores.

To arrive at the selection of the experimental subjects of this investigation, a representative sample was tentatively selected by the investigator. The same percentages of average, below-average and above-average students reported of the first-

year class by their priest-counselor were maintained. On the basis of their IQ test scores and first semester grades, then, the experimenter drew up a list of twenty subjects, nine from the advanced group and eleven from the average class. In the judgment of their priest-counselor, these students represented a fairly adequate picture of the first-year class in ability and achievement, and could be said to be typical of the average beginning seminarian. Next, each student on this list was matched as closely as possible with a student from the boys' high school on Henmon Nelson IQ and average semester grades. In conjunction with the administration of both participating institutions, then, a system of weighting the students' grade averages was devised so that they might provide a fairer estimate of the students' academic achievement and be more closely comparable in matching individual pairs from the two schools. Because both schools classify the students according to their ability and the work expected of them and even their curriculum varies accordingly it was felt that comparing them on the basis of their semester grades would not be the most valid means of assessing their true achievement. Consequently, it was decided to transform their raw scores to "honor point" scores, on the following basis:

<u>GRADE AVERAGE</u>	<u>LETTER GRADE</u>	<u>HONOR POINTS</u>
92-100	A	4
85-91	B	3
78-84	C	2
72-77	D	1
-71	F	0

Where the semester average was above the mid-point of the range for that letter grade, an additional half-point was given. For the "honors" classes, an extra honor point was added to the average score--to give a total of five points for an A, four for a B, and so on. The students were matched, then, on the basis of their IQ and weighted grade-point average. Table 1 describes, in graphic form, the population sample of this investigation.

To summarize, the population sample from the minor seminary consisted of twenty students representing a fairly typical cross-section of the first-year class. The average age was 14-7 years at the time of testing, ranging from 14-3 to 15-3 years. The average I.Q. was 119.85 (Henmon Nelson, Form A), ranging from 109 to 134. The average weighted GPA was 3.35, ranging from 0.0 to 5.0. The matched control group consisted of twenty high school students in their first year. The average age was 14.9 years, ranging from 14-1 to 15-2. The average I.Q. was 119.7 (Henmon Nelson, Form A), ranging from 108 to 134. The

TABLE 1

TWENTY MINOR SEMINARIANS AND TWENTY HIGH SCHOOL STUDENTS
MATCHED FOR I.Q. AND GRADE POINT AVERAGE*

N	<u>Minor Seminarrians</u>		<u>High School Students</u>	
	I.Q.	GPA	I.Q.	GPA
1	118	5.0	118	4.5
2	129	5.0	129	5.0
3	126	5.0	126	4.0
4	131	5.0	132	5.0
5	134	4.5	134	3.0
6	123	4.5	122	4.5
7	133	4.5	133	4.5
8	127	4.0	127	4.0
9	110	4.0	110	1.5
10	116	3.5	116	4.5
11	115	3.5	115	2.0
12	119	3.0	120	0.5
13	109	3.0	108	2.5
14	113	3.0	113	4.5
15	114	2.5	114	2.5
16	123	2.0	120	1.0
17	115	2.0	115	3.0
18	113	1.5	113	3.0
19	116	1.5	116	2.0
20	113	0.0	113	0.5

TABLE 2

DIFFERENCES IN I.Q. AND GRADE POINT AVERAGE* BETWEEN
MINOR SEMINARIANS AND HIGH SCHOOL STUDENTS

	<u>I.Q.</u>		<u>GPA</u>	
	M	SD	M	SD
Minor Seminarrians	119.85	7.82	3.35	1.39
High School Students	119.70	7.71	3.10	1.45
t Test	.96 (non-significant)		.06 (non-significant)	

(*GPA weighted according to the procedure described on
pp.49-50.)

average weighted GPA was 3.1 ranging from 0.5 to 5.0. A t test showed no significant differences between the two samples on the basis of I.Q. and grade point average. They could be considered, therefore, to be matched groups. Table 2 expresses these findings more fully.

THE ADMINISTRATION OF THE TEST

To assess the differences in motivation between these two groups Arnold's method of TAT analysis was used. In previous studies using this method of interpretation it was found that no appreciable differences occurred when the classical way of administering the TAT, that is, orally and individually (e.g., Snider's) was replaced by the more practical method of group administration in which the stories are written by each subject. Even with Murray's method Lindzey and Heinemann (1955) found no differences between scores and analysis resulting from individual and group administration.

On the positive side, the fact that the stories are written by the storyteller effectively limits excessive verbosity or literary flourishes which would improve the narrative but would contribute little to the basic plot and outcome on which the interpretation is based. Writing the stories, moreover, seems an advantage because it encourages the subject to focus his attention more on the basic structure and unity of the plot

and outcome. Also, group administration eliminates the embarrassment often present when a boy is asked to tell a story. Quinn's study (1961) as stated above, used a form of group administration. However, each subject had his own material and could work at his own speed, without distraction or annoyance. Garvin (1960) and others found the method of group administration by means of slides projected onto a motion picture screen satisfactory. So, for the present investigation, it was decided to use this method because it seemed to provide the most expedient way of handling the large number of subjects that were to be tested at the same time.

Before the testing sessions proper, when the classes were approached in search of volunteer subjects, both the seminary and high school boys were reassured that the results of the tests were to be kept confidential and that they would in no way influence their personal standing in the seminary or school. Both groups were further reassured by the use of code numbers instead of names on their records. The code numbers were simply taken from their alphabetical place in the class list.

The test was administered in groups to suit the subjects' class schedules, by means of slides projected on a screen. Thirteen pictures from the original adult male set of TAT cards

used by Murray were shown in one session, each one for seven minutes. The cards shown were: 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 14, 16, and 20. Before the first picture was shown, the following instructions were read to the group:

This is a test of your creative imagination. You will see thirteen pictures, one after another. As you look at each picture, write as dramatic a story as you can about it. Tell what led up to the scene shown in the picture and what is happening now. What are the thoughts and feelings of the people in the picture? Since we are interested in your creative imagination, be sure to tell a story with a plot and outcome. Try to write a story and not a piece of conversation. You will have seven minutes for each story. Be sure to write something about each picture. If you can't think of anything to say for one of the pictures, write that down too.

Before the second picture:

Remember, we are interested in your creative imagination, and be sure to tell a story with a plot and outcome. Tell what led up to the scene in the picture, what is happening now, and how it will end. Write a straight story and not a piece of conversation.

Before the third picture:

Remember, we want to know what goes on in the picture, what led up to it, what is happening now, and how it will end. Write a straight story and not a piece of conversation.

Before the blank card (#16):

Now you will see a blank picture. Imagine a scene, and then tell a story about it as you have been doing. And remember to tell what led up to the scene in the picture, what is happening now, and how it will end. Write a story and not a piece of conversation.

If the insistence on a story and not merely a snatch of

dialogue seems excessive, it is because the method is based on scoring a story with plot and outcome; dialogue makes a point but does not usually have an outcome.

After the tests were given and the pairs were matched and selected according to the method already described, the records of the twenty minor seminarians and their peers in the Catholic high school were scored and interpreted according to the sequential analysis method.

The Method of Interpretation

As has already been said, a Manual has now been published (Arnold, Story Sequence Analysis [1962]) and the reader is referred to it for a complete description of the SSA and its theoretical basis. For the purposes of this investigation, a brief description will be sufficient. A story is a creative reorganization of past sense impressions, a new product of human imagination, much more than a collection of themes or a string of memory images. Past methods of analyzing stories concentrated on categorizing and analyzing its elements, but disregarded its essential qualities, what makes it precisely a story, and not a free association or "stream of consciousness" product; namely, the plot with its outcome. When each story is condensed into an import that leaves out incidental details but preserves the

essence of the action and outcome, the point of the story, the habitual conviction of the storyteller, his motivational attitude is revealed. When all the imports are seen in sequence, a picture of the individual emerges that portrays his attitudes, his intentions for actions, in a word, his motives. (And motives as has been stated, are not identified with "interests" or "values", but are considered habitual tendencies to action.) Thus, the SSA represents a self-recording portrait of the storyteller which tells its own story without elaborate and often speculative interpretation. These "imports" are then scored as positive or negative--from +2 through 0 to -2--expressing constructive or non-constructive attitudes. Each story's score is added algebraically to give the final score, which is transformed into a "motivation index". The results obtained give not only a quantitative measure of the strength and the direction of the person's striving, but also of the problems he has to meet and their proposed solution.

It should be noted that the scoring categories used in this study are based on the empirical findings of the various investigations reported by Arnold (1962). They are actual imports found in the positively and negatively motivated subjects' records upon which these categories were based. Although these patterns of attitudes and convictions have been shown to be

relatively stable, they are subject to some degree of modification through intelligent guidance and training; especially is this true of youngsters in their formative years. For this reason, it was deemed particularly useful to test it with the present experimental population.

CHAPTER IV

DISCUSSION OF RESULTS

PRELIMINARY STATISTICAL ANALYSIS

As a first step to an interpretation of the results of this investigation it was sought to determine the relationship of SSA scores expressed in the motivation index (MI) to academic ability as measured by the Henmon Nelson test of intelligence and to academic achievement as measured by the grade point average (GPA) weighted in the manner described in the previous chapter.

A strong reason for examining the correlation between SSA scores and grades is that previous research (see Chapter II) has already established the relationship of academic achievement to adjustment and perseverance in the minor seminary. However, the only possible predictor of future academic performance to date has been the I.Q. test. On the other hand, research in the area of religious vocation emphasizes the capital role of motivation as a factor in the success of religious candidates. If a means could be found of measuring motivation which would also have some bearing on academic achievement in the minor seminary beyond that of the I.Q. test the results would offer great promise for profitable use in the assessment of minor seminarians.

The SSA has already been used for the prediction of academic achievement with lay populations, as has been discussed previously. It would seem that the influence of the motivation index would be increased when used with a religious population where it could be expected that native ability would be supplemented by a stronger desire to succeed than in a comparable lay population.

Pearson's correlations were therefore obtained between I.Q. and GPA, between MI and GPA, and between I.Q. and MI for both the minor seminary and the high school samples. The significance of these correlations was also determined. Multiple correlation coefficients of I.Q. and MI with GPA were then obtained for both groups. To determine further to what extent each of these factors contributed to the multiple correlation, partial correlations were obtained between GPA and I.Q. with MI held constant and between GPA and MI with I.Q. held constant. All of these findings are summarized on Table 3.

It can be seen from these results that the only statistically significant relationship is that between I.Q. and grades, which is not unexpected. Very little, if anything, is gained when the SSA scores indicating the motivational index are added. In the high school sample, moreover, the correlation between motivation index and achievement is so low as to be almost nega-

TABLE 3

PEARSON'S CORRELATIONS, MULTIPLE CORRELATION AND PARTIAL
CORRELATIONS OF THE I.Q., GPA, AND MI OF MINOR
SEMINARIANS AND HIGH SCHOOL STUDENTS

PEARSON'S CORRELATIONS

	<u>Minor Seminarrians</u> r_{xy}	<u>H.S. Students</u> r_{xy}
I.Q. and GPA	.61***	.49**
MI and GPA	.32*	.07*
I.Q. and MI	.13*	.25*

MULTIPLE CORRELATION
(GPA, I.Q., and MI)

	<u>Minor Seminarrians</u>	<u>H.S. Students</u>
R 1.23	.66***	.49**

PARTIAL CORRELATIONS

A) GPA and MI holding I.Q. constant

Minor Seminarrians	$r_{12.3}$ = .31*
H. S. Students	$r_{12.3}$ = -.06*

B) GPA and I.Q. holding MI constant

Minor Seminarrians	$r_{12.3}$ = .61***
H. S. Students	$r_{12.3}$ = .49**

*Non-significant correlation

**Significant beyond .05

***Significant beyond .01

tive. On the other hand, it will be noted that there is a higher correlation between MI and grades in the minor seminary than there is in the high school, which tends to confirm the assumption made previously that motivation would have a greater

influence on academic performance in a religious population than in a comparable lay population.

The statistical tests of the differences of correlations between these two groups, however, cannot be regarded as very meaningful, since they presuppose that the correlations are significant. Moreover, the lack of statistical significance does not allow for strictly meaningful partial or multiple correlations either. This fact is evident in the case of the correlation between GPA and MI in the high school group ($r=.07$) which becomes $r=.06$ in the partial correlation between GPA and MI holding I.Q. constant. Such figures appear pointless. Nevertheless, these correlations have been included as an indication of the nature of the results obtained in the present study.

One other observation that can be made from the results on Table 3 is that the very low correlations between I.Q. and MI suggest that these two variables are in fact distinct and unrelated, so that the personality factor obtained through the SSA is actually non-intellective in nature.

In addition to the results summarized on Table 3, no significant difference was found between the minor seminary and the high school groups in the correlations between GPA and I.Q. Neither was there any significant difference between these two

groups in the correlations between MI and GPA. Since the correlation between I.Q. and GPA was significant and the correlation between MI and GPA was not, it could be inferred that, in the present sample, a greater relationship exists between I.Q. and GPA than between MI and GPA.

Following these computations--in which the two groups were kept separate--both groups were compared on the basis of their MI, and the significance of the difference was tested. The results are reported on Table 4.

TABLE 4

DIFFERENCES IN MI BETWEEN MINOR
SEMINARIANS AND HIGH SCHOOL
STUDENTS

	<u>M</u>	<u>SD</u>
Minor Seminarians	102.75	45.44
High School Students	112.80	37.49
<u>t</u> Test	-.96 (non-significant)	

As can be seen, the minor seminarians and the high school students do not differ significantly in their motivation index. The high school group seems to have a slightly higher mean MI than the seminary group. However, because of the magnitude of the standard deviation in both distributions, this difference is not

statistically meaningful.

RELIABILITY STUDIES

Reliability of the SSA Interpretations

Because of the generally inconclusive nature of the test findings, a reliability check of the test interpretation was conducted, with two independent investigators importing and scoring the stories. Most prior studies that have discussed the question of reliability have reported findings on the basis of a single plus or minus score (i.e., Burkard [1958], Petrauskas [1959], etc.). Williams (1963) reports inter-scorer reliabilities based on the motivation indices. In the present study reliability coefficients based on the motivation indices were computed. These were found to be : .81 between scorer 1 (the investigator) and scorer 2, .70 between scorer 1 and scorer 3, and .67 between scorer 2 and scorer 3. All of these correlations are significant beyond the .001 level.

It may be remembered that the motivation index is based upon whether each story has a negative or positive import as well as on how strongly positive or negative this import is. Greater variability in scoring can be expected when both the quality and the strength of the motivational attitudes expressed in the story are taken into account than when only the positive or

negative character of the import is in question. The reliability coefficients obtained, therefore, reflect a fairly adequate measure of agreement between the scorers. Nevertheless, the original MI scores obtained by the investigator were modified to take into account the combined efforts of all three scorers, and it was these resulting motivation indices which were used in all subsequent statistical procedures. These MI scores were estimated to provide a more reliable index of each subject's motivation as measured by the SSA method, and, consequently, the final results of the present investigation could be said to be more accurate.

Reliability of the Criterion Measure

In still another attempt to increase the accuracy of the findings, the question was raised of how reliable a criterion first semester freshmen grade averages really were. Perhaps there would be a need to correct for attenuation in correlating freshmen average grades with the MI. Because of the low survival rate in the minor seminary, it was impossible to compare the seminarians' first semester freshmen grade averages with their cumulative grade average over the total four-year high school period. On the other hand, the survival rate of the control group was quite good, and it was possible to obtain an indication of the reliability of the criterion--GPA of first semester fresh-

men grades--by comparing it with the four year grade averages. Of the original twenty high school subjects, seventeen remained until graduation. The three subjects who left before completing four years were those who had the lowest first semester freshmen grades--GPA of 1.0 or under. When the remaining subjects' cumulative grade averages were compared with their first semester freshmen grade averages, a correlation of $r_{xy} = .80$ was found. This correlation is significant beyond the .001 level; it would have been even higher if the three missing subjects had been included. Since there was no significant difference between first semester freshmen grades and cumulative grades in the high school group, and assuming that, because of the similarity in the curriculum policies of both schools, the same would probably be true of the minor seminary group if their cumulative grades could be obtained, the original grade averages obtained at the time of testing were considered to be sufficiently adequate for the purposes of this investigation. However, the original transformation into weighted grade point averages was discontinued. It was found that the grades were already "weighted", in the sense that the advanced classes were graded on a "curve" system which included only the upper part of the grade scale. The scale used for grading the average classes, on the other hand, did not include the upper range of grades.

Evaluation of Statistical Procedures

Finally, the statistical procedures used were carefully re-evaluated to take into consideration the size and particular characteristics of the population sample of this investigation. Several authorities in this field, notably Guilford (1954) and Torgerson (1958) have challenged the use of parametric statistics in analyzing the results of psychological tests on the grounds that the data obtained from them cannot be assumed to be properly on an interval scale, on which parametric methods are based. Guilford (1954) states that researchers have defended their use of "power" statistics with such tests as the numerous I.Q. measures with the argument that this variable has been proven to be normally distributed throughout the general population.

With respect to projective tests, Murstein (1963) discourages the use of parametric measures, such as Pearson's r , when analyzing the results obtained from projective techniques because it is doubtful that the data obtained from such test analysis fulfills the conditions for the definition of an interval scale. Non-parametric statistics, on the other hand, avoid such assumptions as normality of the distribution, homogeneity of variance, and equal interval data, which are requisites for the use of most parametric techniques. Accordingly, Murstein suggests the use of Rho correlations, Phi coefficients, and similar

measures. These methods are admittedly less powerful and can be quite restricted in the quantity and kind of information they give about a particular population. Still, such measures are at least valid and appropriate to the type of data which does not lend itself to interval scaling. SSA scores seem to fall more into an ordinal scale. Particularly for the present sample, it seemed safer not to presuppose equal intervals, and, consequently, Rho correlations were computed as those best suited for the comparison of ordinal data.

Consequently, the relationship between grade averages and SSA scores can be expressed as follows:

- 1) In the minor seminary the correlation between MI and grades was Rho = .34.
- 2) In the high school the correlation between MI and grades was Rho = .25.

A t test showed that neither of these correlations was significant.

The correlations between I.Q. and MI were found to be:

- 1) Rho = .04 in the minor seminary,
- 2) Rho = .19 in the high school.

Neither of these was significant. Indeed, the correlations between MI and I.Q. are so low that it can be assumed that the motivation index was not affected by intellectual ability, particularly in the minor seminary.

THE SSA SCORES OF THE MINOR SEMINARIANS AND OF THE HIGH SCHOOL STUDENTS

Motivation Index in the Two Population Samples

In accordance with the main purpose of this study, the MI's of the minor seminary group were compared with those of the high school group. The Mann-Whitney U test, a test of significance which can be used with both ordinal and interval data, resulted in a U of 142. A U of 138 or less was required for significance at the .05 level. The difference between the two groups, therefore, cannot be said to be statistically significant.

However, though there is little difference between the SSA scores of both groups, there is a difference in their distribution. Fifty percent of the minor seminarians obtained negative scores, as compared to only twenty percent of the high school students.

COMPARISON BETWEEN HIGH AND LOW ACHIEVERS

As stated in Chapter III, the two groups examined in this study were taken from highly selected populations, both academically and character-wise--though perhaps a greater emphasis is given to the character aspects in the seminary selection procedures. This fact seems to be substantiated by the generally positive motivation index scores obtained. However, the greater frequency of negative scores in the minor seminary appeared to

require a more detailed examination of the data. Perhaps a closer look at the differences between the high achieving and the low achieving members of each group, as well as between the two groups, would provide a clearer understanding of the motivational patterns of the minor seminarians.

For the purposes of this investigation, those students were considered to be high achievers who had the highest grade average in relationship to their intelligence test score; those students were considered to be low achievers who had the lowest grade average in relation to their intelligence test score. The median I.Q. of the high achieving minor seminarians was 118 and their median grade average 92.0. The median I.Q. of the high achieving high school students was 118 and their median grade average 89.2. The median I.Q. of low achieving minor seminarians was 115 and their median grade average 75.4. The median I.Q. of low achieving high school students was 115 and their median grade average 73.3. The Mann-Whitney U test yielded a p of .548 for the difference between the I.Q.'s of the high and low achievers in the minor seminary, and a p of .42 for the difference between the I.Q.'s of the high and low achievers in the high school, neither of which are significant. The p of .008 found between the grade averages of the high and low achievers in both the minor seminary and the high school, on the other hand, is signifi-

cant. These results indicate that the two groups are in fact high and low achievers in relation to their respective population samples.

Table 5 gives the I.Q.'s, grade averages, and the motivation indices of the whole range of the two populations, setting off the high and low achievers in both groups. The median MI of the minor seminary group was 102; the median MI of the high achievers was 154; and the median MI of the low achievers was 96. The median MI of the high school group was 127; the median MI of the high achievers was 135; and the median MI of the low achievers was 119. The Mann-Whitney U test of the significance of the difference between the MI's of the high and low achievers resulted in a p of .27 for the minor seminarians and a p of .34 for the high school boys, neither of which is significant. In both populations, therefore, the high achievers do not differ significantly from the low achievers in their motivation indices. Table 6 describes the high and low achievers of both population samples in terms of their I.Q., grade average, and MI.

Distribution of Stories Among the Four Scoring Categories and the Various Population Sub-Groups

In a further effort to differentiate in some way between the high and low achievers and between both populations, an examination was made of the distribution of responses among the

TABLE 5
I.Q., GRADES, AND M. I. OF TWENTY MINOR SEMINARIANS
AND TWENTY HIGH SCHOOL STUDENTS

<u>Minor Seminarrians</u>				<u>High School Students</u>			
N	<u>I.Q.</u>	<u>G.A.</u>	<u>M.I.</u>	N	<u>I.Q.</u>	<u>G.A.</u>	<u>M.I.</u>
1	110	90.4	154	1	113	89.2	162
2	115	89.8	88	2	116	89.9	123
3	118	94.8	173	3	118	88.0	127
4	126	92.0	62	4	122	87.6	150
5	129	92.8	154	5	129	91.4	135
6	131	91.6	81	6	132	93.0	79
7	134	89.6	142	7	126	87.3	123
8	119	87.2	104	8	127	87.2	142
9	109	87.0	73	9	108	82.6	123
10	123	88.4	113	10	133	88.8	181
11	116	83.4	77	11	113	86.0	81
12	113	85.8	158	12	115	84.9	119
13	133	88.4	46	13	134	85.9	158
14	127	86.4	127	14	114	81.0	177
15	114	82.2	162	15	116	80.4	135
16	113	75.4	41	16	110	73.8	127
17	113	70.6	100	17	115	78.1	77
18	115	78.9	76	18	113	71.5	127
19	116	75.0	42	19	120	73.3	119
20	123	78.0	104	20	120	71.2	81

TABLE 6
DIFFERENCES IN MEDIAN I.Q., GRADES, AND M.I. BETWEEN
HIGH AND LOW ACHIEVING MINOR SEMINARIANS
AND HIGH SCHOOL STUDENTS

<u>Minor Seminarrians</u>			
	<u>I.Q.</u>	<u>G.A.</u>	<u>M.I.</u>
High Achievers	118	92.0	154
Low Achievers	115	75.4	96
P	.548*	.008**	.274*

<u>High School Students</u>			
	<u>I.Q.</u>	<u>G.A.</u>	<u>M.I.</u>
High Achievers	118	89.2	135
Low Achievers	115	73.3	119
P	.42*	.008**	.345*

*Not significant

**Significant

four scoring categories of the SSA. These categories are I Achievement, II Right and Wrong, III Human Relationships, and IV Reaction to Adversity. Tables 7 and 8 summarize the results of this analysis in graphic form.

TABLE 7

DISTRIBUTION OF THE CUMULATIVE RAW SCORES OF 516
STORIES AMONG THE FOUR SCORING CATEGORIES
AND THE VARIOUS POPULATION SUB-GROUPS

Minor Seminarians

	<u>High Achievers</u>	<u>Low Achievers</u>	<u>Middle Range</u>	<u>Totals</u>
I	+11	- 5	+ 3	+ 9
II	+19	+ 7	+38	+64
III	+13	-22	+ 3	- 6
IV	<u>+ 5</u>	<u>-10</u>	<u>-22</u>	<u>-27</u>
Totals	+48	-30	+22	+40

High School Students

	<u>High Achievers</u>	<u>Low Achievers</u>	<u>Middle Range</u>	<u>Totals</u>
I	+28	+10	+30	+68
II	+17	+11	+55	+83
III	+12	- 7	+ 5	+10
IV	<u>- 7</u>	<u>- 6</u>	<u>+ 1</u>	<u>-12</u>
Totals	+50	+ 8	+91	+149

TABLE 8

DISTRIBUTION OF THE NUMBER OF STORIES AMONG THE
FOUR SCORING CATEGORIES AND THE VARIOUS
POPULATION SUB-GROUPS

Minor Seminarians

	<u>High Achievers</u>	<u>Low Achievers</u>	<u>Middle Range</u>	<u>Totals</u>
I	24	18	45	87
II	22	18	29	69
III	14	19	30	63
IV	<u>5</u>	<u>7</u>	<u>25</u>	<u>37</u>
Totals	65	62	129	256

High School Students

	<u>High Achievers</u>	<u>Low Achievers</u>	<u>Middle Range</u>	<u>Totals</u>
I	25	31	45	101
II	13	12	35	60
III	19	11	33	63
IV	<u>8</u>	<u>11</u>	<u>17</u>	<u>36</u>
Totals	65	65	130	260

An examination of the raw scores on Table 7 shows that, in spite of the lack of significant differences between the M.I. scores of the high and low achievers, there are some marked differences in the raw scores given each of their stories. Again, it is in the minor seminary that these differences can be seen most clearly. This is true of every category, but particularly of Category III, Human Relationships. Category IV, Reaction and Adversity, is quite negative throughout both populations; the

high achieving minor seminarians, however, have more positive attitudes in this category than any of the other sub-groups.

The minor seminarians as a group have lower scores than the high school students in every category and a significantly lower overall score. This tendency is particularly evident in Category I, Achievement. On the whole, there is not much difference between the high achievers of both groups--except in the area of achievement, where the seminarians scored considerably lower than the high school students. Among low achievers, on the other hand, the minor seminarians show significantly more negative attitudes, particularly in Categories I and III. Minor seminarians in the middle range obtained generally positive scores--except on Category IV. Overall, however, their scores were much less positive than those of their high school counterparts, particularly in Categories I and IV.

On the whole, Category III distinguished best between the high achievers and the low achievers in both populations. High achievers are quite positively motivated in the area of human relationships; low achievers show a negative pattern of motivation in this area.

Category I distinguished best between seminarians and non-seminarians. The high school students appear to be much more positively motivated than the minor seminarians in the area of

achievement.

An examination of the distribution of stories among the four SSA categories (Table 9) shows that the greater number--more than one-third--of stories are in Category I, Achievement. Categories II, Right and Wrong and III, Human Relationships follow; and, finally, Category IV, Reaction to Adversity. The order of frequency is almost identical in each population. The minor seminarians, however, told fewer stories dealing with achievement.

There are some slight but perhaps interesting differences among the various sub-groups. Among minor seminarians, high achievers told more Achievement stories and fewer stories dealing with Human Relationships than did low achievers.

The trend seems to be reversed among the high school students, where high achievers told fewer Achievement stories and more Human Relationships stories than low achievers. In general, therefore, there is no significant factor distinguishing the high achievers from the low achievers.

The minor seminary population differs from the high school population in two aspects: they told fewer stories dealing with achievement and slightly more stories dealing with right and wrong. Statistically, however, these differences are insignificant.

THE SSA AND THE PROBLEM OF PERSEVERANCE IN THE MINOR SEMINARY

The prediction of perseverance is an essential, although often implicit goal in any screening or assessment program, whether for secular or religious vocational guidance. Therefore, although not strictly within the original scope of the present investigation, it may be interesting to compare the 25% of minor seminarians who continued to the junior college seminary with the total seminary population sample and with the control group.

Table 9 summarizes the quantitative differences between the minor seminarians who persevered over a four-year period and the total population samples of both the minor seminary and the control group of high school students. Table 10 shows the distribution of their stories and scores among the four scoring categories.

The most significant difference between the persevering minor seminarians and the whole range of both population samples seems to be that the median I.Q. of the persevering seminarians is nine points above that of either population.

The median grade average of the persevering seminarians is only slightly higher than the median of either population. Scholastic achievement alone--i.e., without taking I.Q. into consideration--moreover, appears to have little if any bearing on the perseverance of the present minor seminary sample, since

TABLE 9

**MEDIAN I.Q.'S, G.A.'S, AND M.I.'S OF THE PERSEVERING MINOR
SEMINARIANS AND OF THE WHOLE RANGE OF THE MINOR
SEMINARY AND CONTROL POPULATION SAMPLES**

	<u>Persevering Minor Seminarians</u>	<u>Minor Seminary Population Sample</u>	<u>High School Population Sample</u>
I.Q.	126.0	117.0	117.0
G.A.	88.4	87.1	86.0
M.I.	113.0	102.0	127.0

TABLE 10

**DISTRIBUTION OF THE STORIES AND SCORES
OF PERSEVERING MINOR SEMINARIANS**

<u>Category</u>	<u>Scores</u>	<u>Category</u>	<u>Number of Stories</u>
I	- 3	I	17
II	+20	II	21
III	+ 6	III	15
IV	<u>0</u>	IV	<u>12</u>
Total	+23	Total	65

only one of the five high achieving seminarians continued to the junior college seminary.

The median motivation index of the persevering minor seminarians is higher than the median of the seminary population; but it is lower than the median of the high school control group.

The distribution of the stories and scores of the persevering minor seminarians among the four scoring categories is not unlike the middle range of the minor seminary experimental popu-

lation. The scores of the persevering seminarians, however, are slightly lower than those of the middle range of the population on Category I, and considerably higher on Category IV. The persevering seminarians also obtained a better score on Category II than any other seminary sub-group, including the high achievers.

From the foregoing analysis, it appears that the beginning minor seminarian who is more likely to persevere has better intellectual ability than the minor seminarian who will not persevere. However, he will not be strongly motivated to achieve. In fact, he is more likely to be an average achiever than a high achiever. He will have better chances of succeeding in the seminary if he has a "passively positive" motivation; i.e., if he can adapt to the people and circumstances he encounters, rather than trying to change them. He is likely to have a strong moral conscience. He seems to be more concerned with the problems of evil, suffering and misfortune than most of his contemporaries. However, he is not necessarily more capable of dealing with these problems constructively.

CLINICAL EVALUATION OF THE SEQUENCE ANALYSIS

The preceding results suggest that a strictly statistical examination of quantitative data is not very useful for the evaluation of adjustment or the prediction of success with minor seminarians. A clinical evaluation of the individual sequence

analysis, on the other hand, can uncover some of the factors that resulted in the "defection" of 75% of the present seminary population. It is precisely in this manner that the SSA can be profitably used where other tests cease to be effective. The following records will illustrate this point.

Minor Seminarian A, a high achiever, left the seminary shortly after the test was given. His I.Q. is 129, his grade average 92.8, and his M.I. 154. All of these scores are significantly higher than the minor seminary population medians, and also higher than those of the persevering minor seminarians--except the I.Q. which is only slightly higher.

The stories he told can be found in Appendix A. Some of them (e.g., 5, 8, 11) are almost autobiographical, their meaning obvious even to an untrained reader. Other stories are not quite as transparent (e.g., 1, 2, 3, 4, 6, 10). However, importing the record removes all doubts and brings out a very clear and consistent picture of this boy's problems.

1. When others set you to a task and you don't like the idea, you think it over and you decide to work at it, knowing that it is the way to become proficient. (+1 I B 4 d)
2. And you overcome misfortune by hard work and making the best of the situation and when the time comes for you to make a life for yourself, you can live happily. (+2 I B 1 a)
3. You pray for freedom and with the help of others gain it, even though you had a narrow escape. (+1 III C 2 b)

4. When an oppressor threatens you meet the challenge and lash out savagely at your opponent, and with the power of God and the help of others you succeed in winning out. (+2 II A 2 a)
5. Even when it involves leaving your loved ones and risking your life you know that you must follow the call of duty; but happily fate intervenes so that you don't have to go. (+1 II A 2 a)
6. It may look like the end for you at times, but you manage to turn the tables and destroy your persecutors, so that now all is safe. (+2 II A 2 d)
7. Having listened to your elders you are able to brace up to the challenge and come through successfully. (+1 I D 1 d)
8. For even if others don't believe you and condemn you, with the help of others the truth will come to light and you will be saved. (+1 II C 1b)
9. You too are called to help others, and reluctantly go to their rescue to find later that it is to your own benefit; so you dive in and have a good time. (+1 IV A 1 a)
10. Sometimes, the results of your work are meager, so you try again and are surprised to find a hidden treasure. (+1 I B 1 c)
11. At first you were afraid to take the plunge, but when an accident shows you how easy it is, you are glad it happened because otherwise you might never have made the attempt. (+1 IV a 1 a)
12. When danger threatens you are forced to take action; you come through safely, but you discover that it was all a wasted nerve-wrecking experience. (+1 IV A 1 e)
13. For you picked a bad spot for you work, and others may have to come to your rescue, but even when one proceeds boldly he gets blamed for what isn't his fault. (-1 II A 5 b)

These scores yield a total of $+15 - 1 = +14$ for an M.I. of 154. In spite of the positive attitudes expressed in the stories, it is evident from the imports that the choice to enter

the minor seminary was not the subject's truly mature decision. He appears to be a well-motivated, cooperative youngster who is striving to do his best. However, he finds himself in a situation into which he has drifted more or less by accident or following the advice of his elders. He realizes he must make the best of it, and he does; knowing it is good, and at times even enjoying it. However, he hopes to be "saved", "rescued" or otherwise delivered from the needless and often "thankless" sacrifices involved. Ultimately, he is confident that his own efforts, aided by God, help from others, and some fortunate circumstances will succeed in making a life for himself in which he will be happy. It is evident from this boy's account that, although he has good motivation and the maturity expected of his age, his ability to make a personal, meaningful vocational decision is not adequate. He has seen the goal as good in itself, but not as good for him. His striving, therefore, is dutiful, but half-hearted and accompanied by the nagging feeling that this is the "wrong spot" for him. It is not surprising that he soon realized--perhaps still with the help of others--that he did not have to continue on his present course, but could follow his own inclinations in choosing a goal in life.

Minor Seminarian B also left the seminary shortly after

the test was administered; but his stories illustrate a different aspect of the problem of vocational perseverance. His I.Q. was 131, his grade average 91.6. Because of his high I.Q. he is not strictly a "high achiever", as the term is used in this study. Nevertheless, he is certainly above average in scholastic achievement when he is compared with the whole range of the test population. His M.I., on the other hand, was 81. A clinical evaluation of his test record indicates considerable vocational immaturity. It appears, moreover, that his premature choice may have even had some detrimental effect upon his general personality development. His stories can be found in Appendix A. The sequence of imports is the following:

1. You may decide on a new venture and enjoy it, but when you find that it interferes with your fun you wish you had never started. (-2 I A 5 a)
2. After six months you get heartily tired of the new environment and the only thing that keeps you there is hero worship; but when the person you admire disappoints you, you leave and never want to return. (-2 I A 5 a)
3. And when you want to keep on so you can find out what the mystery is all about, you miss it all the same. (-2 I B 3 b)
4. When something interferes with your happiness, you have to get rid of it. (+1 I D 1 F e)
5. So you finally make the decision to leave and are glad to go home with your parents. (+1 I C 1 2)

6. When you are not doing too well in your job you have to find another and so find success. (+1 I C 1 b)
7. Sometimes you have trouble with people who won't let you do what you have to do for your family; but in the end you get the good news from your family and are happy. (+1 I F 2 a)
8. You may have set out on your vocation with a will, but when you see what you would have to do it makes you sick and you end up doing something else. (+2 I C 1 a)
9. The work is hard and when you rest you oversleep and wonder what they'll say; it's lucky you have a chance to go back to your family. (-1 I B 6 a)
10. You may start out all right but there may be difficulties that prevent you from following your intention; so you decide to do something else. (-2 I A 5 b)
11. Even when you left for the seminary, the question came to you: will I become a priest of God? (-2 I A 5 d)
12. You have a wonderful family and would not want to have any other. (-1 III F 2 b)
13. Sometimes you get mad at them if they don't do what you want, but you soon catch yourself, think things over and ask for forgiveness. This makes for a happy family. (+1 III A 3 c)

These individual scores resulted in a cumulative score of +7-12=-5, or an M.I. of 81. The usefulness of the present method of clinical evaluation can be readily seen when one considers that not every subject who is experiencing some difficulty will talk about it as candidly as this boy does in stories 5 and 11. (See Appendix A) Typically, the storyteller is more likely to express his difficulties in a more "veiled" manner, less

directly related to the problem, as this boy does on stories 2 and 10. In spite of the differences in the story content, however, the imports are able to extract the "core", the basic attitude expressed by the subject in all his stories. It can be seen that this basic attitude is as evident in the import of the "veiled" story as it is in that of the obvious story. Moreover, the present method can sometimes be a protection against taking the stories too literally, indiscriminately attributing to the storyteller every thought and circumstance he describes. The imports simply sum up what he is saying about the situation, the action possible, and the consequences to be expected. These are attitudes actually expressed by him, although he may not have fully adverted to them as he told the story.

In the case of Minor Seminarian B, one can see not only the obvious problem of his dissatisfaction with his present life, but, perhaps more importantly, a possible reason for having made an unwise choice in the first place, as well as for his inability to find a constructive solution to his ambivalent situation. This boy appears to be quite dependent on his family and still not capable of self-determined action. Lacking both insight into himself and an intelligent appreciation of his goal, he has made a rather "unthinking", thoughtless decision. Now that he sees what is really involved, he has recanted. He probably tried to

have it work out, but now he has come to the conclusion that the goal is really not for him. However, if he had to do it over, he still wouldn't change a thing. Yet, being a highly intelligent boy, one can see that he realizes that things are not going well for him, and that his chances for happiness lie in another direction. Whether or not it was solely his decision to leave when he did, it may be hoped that he will have learned his lesson, and henceforth will look well into a situation before being committed too far.

Finally, the case of Minor Seminarian C is presented to illustrate still another aspect of the general problem of seminary perseverance. This aspect of the problem seems of particular interest because at first glance there seems to be no difficulty at all. The subject was probably the highest achiever in the group, with an I.Q. of 118 and a grade average of 94.8. His SSA score was +21-2=+19, for an M. I. of 173. His stories are found in Appendix A. The sequence of imports follows.

1. You may want something and, when your wish is granted belatedly, may dislike it until you start working at it and finally succeed. (+2 I B 1 d)
2. Your family may have a hard time while you are called to a higher service; but in the end you succeed and can make life easier for your people. (+2 I D 1 d)
3. But when a man betrays his calling he will die a Judas death. (+2 II A 1 b)

4. When you see the plight of simple people you decide to leave your family to help them; you do and share their life and death, for which afterwards you receive great honor. (+2 III A 4 a)
5. Sometimes a person does something wrong, to save another from danger; but repentance brings forgiveness and he becomes a model of holiness. (-1 I A 1 b)
6. Sometimes you manage to save the other but in trying to save yourself you perish. (+1 I A 1 b)
7. A word at the right time can bring back the man who has fallen away and save him. (+2 III E 2 b)
8. If one small flaw in your work has caused serious harm to others this thought can be a spur to help them and eventually you succeed in the fight for freedom and peace. (+2 III E 2 b)
9. And, after successfully defending your charges from the enemy you can take a well deserved rest with all who helped you. (+2 III E 2 b)
10. You can also save your enemies so that they become your friends. (+2 III E 3 a)
11. For a good man who loves all sorts of things and has high aims will succeed in them and become a national hero. (-1 I B d)
12. But not everybody wants to pitch in and work toward that destiny, many are against it. But in the end you succeed. (+2 III C 1 a)
13. You will succeed in your chosen profession of fighting evil. (+2 I A 1 a)

While the majority of these imports express highly positive attitudes and a strongly altruistic, spiritual motivation, there is, upon closer observation, a certain element of unrealism, of "heroics", an almost "Polyannish" ring to some of these

imports--e.g., 6, 10, and particularly 5. The general tone of the record is rather serious: one gets the impression that to live a worthwhile life implies a never-ending struggle against evil, where even a minor personal wrongdoing is cause for concern, --e.g., Import 8. This seminarian appears to have a somewhat distorted view of reality, as well as little insight into his own natural human needs and desires. In spite of his sincere dedication to his ideal, it is not wholly surprising that, having subsequently "discovered" his tendency toward satisfying some of these natural needs and desires, he felt bound to leave the seminary in order to pursue a "human" way of life with a clear conscience. Unfortunately, this distorted view of the religious life prevented him from realizing it was possible, and indeed necessary, to have natural as well as supernatural ideals, and it was equally possible and necessary to fulfill both in the religious life.

When this boy was tested four years later he was still a "high achiever", academically quite successful in a demanding university program. However, he was still far from achieving a satisfactory personality integration that would permit him to make a sound vocational choice. His score at this time was +9-9-0, for an M.I. of 100. His stories and imports are found in Appendix A. There are in his record repeated references to an

ambivalence of purpose and a tone of bitter disillusionment with life and people. Love, friendship, courage or lawful means do not often win against illegitimate pressure. Perhaps it is better to take matters into one's own hands and give the villain his due. Or better yet, a direct intervention from God may result in the realization that one's worldly ambitions will come to naught, and that the only really useful purpose for one's talents is on the spiritual plane, which the chosen one alone can see, and where he will succeed exceedingly. Yet, along with these "supernatural" motives, there is still the same rather naive hope of human praise and recognition as a reward for altruism and unselfishness which was present in the earlier stories. The imports still reflect the same earlier element of unreality, where, one suspects, supernatural ideals are pursued more as an escape from the dreariness and failure of human endeavors than embraced out of positive inclinations and desires. Undoubtedly, this boy is positively and even strongly motivated in some respects, and he succeeds academically whatever his current responsibilities. But, his negative motivation in other areas reflects a significant lack of consistency in his motivational patterns which makes him incapable of a mature and effective vocational choice. One can only hope that his attitudes and convictions can be favorably modified by truly human experiences and constructive guidance.

As a final example of the value of a qualitative analysis in matters of vocational assessment, the case of Minor Seminarian D, an "involuntary" drop-out, is presented. Strictly speaking he could almost be considered a "high achiever", with an I.Q. of 109--the lowest in the present seminary population--and a grade average of 87.0. His SSA score was +7-14--7, for an M.I. of 73. The imports of his stories can be found in Appendix A. Permeating them are some strongly negative attitudes: it is no use applying yourself to your work because success comes either as a "lucky break" or through someone's help; life, the world, are basically frightening and dangerous, and one is either "rescued" or perishes. Therefore, people are necessary; yet, they may also prove disappointing and fail you when you need them. When, at the end of four years, this boy was asked unceremoniously to leave, his less than positive attitudes toward others became almost violent. His original problem, an unsolved conflict between dependency upon and mistrust of others was now resolved into militant independence and uncooperativeness, even to the point of jeopardizing his chances of fulfilling his long cherished ideal, the priesthood. Another aspect of vocational immaturity is evidenced by a rather belligerent attitude: Minor Seminarian D knows the goal, wants it, but only on his own terms; he is unwilling to bend or compromise, his whole self-concept

depending on his ability to stand his ground regardless of the consequences. In short, he seems goal-oriented, but he is quite unrealistic and immature about the means.

Significantly, the imports of the second test--after dismissal--end in a note of failure: his belief in himself is more of a defense--a "burnt child" reaction--than true self-reliance. He knows that for real success and happiness he needs help, love and understanding from others; yet, he doubts their willingness to love, help, encourage, understand him. The only way open to him is to do it himself--although he knows he may fail. Perhaps he can overcome the obstacles and attain the goal on his own, but he fears that he will not and that eventually he may waste his life. At the time of re-testing he obtained an M.I. of 85, which, although less negative than the first, is still far from promising. The complete sequence of imports can be found in Appendix A.

The SSA and the Problem of Adjustment in the Minor Seminary

The clinical analysis of the four preceding records has given some indication of the particular way in which the SSA can be most profitably used in relation to the problem of minor seminary perseverance. Perhaps this type of evaluation could be also applied to a closely related problem: the adjustment of minor seminarians. In a sense, there are no clearly delineated

boundaries between seminary adjustment and perseverance. The two problems are separate, yet inter-related aspects of the total area under investigation in the psychological assessment of religious life. In some respects, they correspond to the qualities of maturity and integration in the individual minor seminarian. A mature boy is capable of making a reasonable vocational choice, and, having a well-integrated personality, is also capable of making the adjustments necessary to succeed in the type of life he has embraced. The opposite is also true: it is generally the ill-adjusted minor seminarian who is most likely to leave; or, stated in another way, the minor seminarian who does leave was often maladjusted while in the seminary. However, one might conceive of a well-adjusted minor seminarian who does not persevere, and also of a persevering minor seminarian who is maladjusted. Seminary authorities do not always advise a maladjusted seminarian to leave, for many reasons, not the least of which is that a true vocation to the priesthood is not a necessary guarantee of perfect mental health. Even in the priesthood, as in any other occupational group, some members are likely to have personality difficulties and still be capable of discharging their functions with relative adequacy. Yet, it is important that these maladjustments or developmental needs be adverted to during the formative period in the seminary both by

the counselor and by the seminarian himself. Only in this way can the difficulty be properly evaluated. It may be maladjustment primarily to the life itself, implying a misguided vocational choice, but not necessarily a personality difficulty--as in the case of Minor Seminarian A. Or it could be a basic maladjustment quite apart from a particular vocational choice, but which might hinder the adequate progress and development of a seminarian's formation.

Minor Seminarian E is a case in point. Both a high achiever and a persevering minor seminarian, he obtained an SSA score of $-16+6+-10$, which gives him an M.I. of 62. His imports follow:

1. We do what we can to help those who need it, but it does no good; but then help comes and they are safe. Meanwhile you have seized the opportunity to take over and you do. (-1 I D 1 g)
2. But then your success is questioned by others which makes you mad; fortunately no harm is done and you escape punishment if others love you. (-2 II A 1 a)
3. For people can be happy when they take from each other what they need. (-2 I B 2 c)
4. But when people can't get along someone comes and destroys them--but he will eventually pay the price. (+2 II A 1 a)
5. But sometimes you can turn the tables on the authorities and catch them at their own game, so that you bring about their destruction. (-2 III B 1 a)
6. When you plot against them but can find no one to help you, you decide to wait until a better time; but when

8. But disobedience may get you into trouble, though you try to help those you have hurt thoughtlessly.
(+2 III C 4 e)
9. When people panic because of sudden danger, the man who doesn't may be a betrayer.
(-2 IV a 4 a)
10. And a person who has withdrawn from the world may suddenly become aware of a more immediate danger in his hermitage and decide to go back into the world.
(+1 IV A 2 b)
11. No matter how much time you spend on the proper exercises, it may be wasted and you'll be out again, because of a sudden careless act.
(+1 I B 2 c)
12. In hell, which gets worse because you have absolutely nothing.
(-2 III F 2 b)
13. Still, the ideal way to spend a day is in the wide open spaces with only nature to distract you--this is the gift of God.
(+2 III F 1 a)

Basically, this young man enjoys life and has positive attitudes toward people. He loves God, family, nature. He is in the seminary, not to get away from life, but because he likes it there. It appears, however, that the seminary was not totally his idea; as a matter of fact, he was not too happy to go at first. However, once he heard more about God he started taking an interest and soon found out he was getting something out of life. Yet, the imports reveal a certain irresponsibility and childish moral attitudes. He lacks a mature sense of values and he has not been given personally meaningful reasons for the standards of behavior to which he is expected to conform. Consequently, he is trying to have as much fun as possible--though he

is ready to take his punishment when authority catches up with him. An M.I. of 127 suggests that this is basically a positively motivated boy. Nevertheless, his degree of maturity is less than ideal in a candidate for the priesthood. His attitudes of interest, concern and enjoyment of people and the world were even stronger at the time of re-testing four years later. At the same time, his desire to "test the limits" was still evident, an attitude which could be a source of difficulty in the course of his seminary formation.

CONCLUSIONS FROM THE CLINICAL EVALUATION OF THE SSA RECORDS

Looking at the records of the persevering seminarians as a group, two themes appear to be dominant: 1) They all show a somewhat excessive dependency upon others. In the positively motivated boys, this tendency leads to compliance and conformity, doing the best they can even if they do not agree with the commands or advice of their elders, getting pleasure simply out of being with those they love and pleasing them. They do not tend toward self-determined action but toward good actions which have been legitimately advised or commanded, and which they--either immediately or subsequently--see as good. In the negatively motivated boys, excessive dependency takes the form of utter helplessness and passivity on the one hand, and, on the other hand, grudging compliance in their outward behavior while inwardly resenting and ridiculing authority. 2) They are strongly concerned

others interfere you are outraged and destroy them,
though you also lose. (-2 II B 1 a)

7. Sometimes your plans to harm others are thwarted by
fate. (+2 II B 1 a)
8. Those who waste their time on meaningless discussions
are throwing their lives away. (+1 I B 2 e)
9. But they are so wrapped up in their useless pursuits
that they strike out at anyone who stands in their
way. (-2 III B 3 b)
10. So in your daydreams, you get an idea and act on it
and that is what accounts for your accomplishment.
(-1 I B 1 b)
11. You are doing what you think is great, yet the smallest
mishap can cause you to fail. (-1 I B 4 a)
12. So, you refuse to have anything to do with what is con-
demned, immoral and obscene, but it makes no difference
for it is the end of everything. (-2 II A 7)
13. But when things are beautiful, nice and good it is a
different story and you appreciate it. (-1 III F 2 b)

These imports, it can be seen, reflect many negative attitudes, particularly in the area of human relationships. There is a great deal of hostility expressed in a very immature, uncontrolled manner, both in his reaction to the test itself and in the content of his stories. The world, people, are evil, self-seeking and contemptible, and, therefore, he refuses to have any part of them. Fear, anxiety, disgust, resentment appear to have considerably more influence in his thinking than constructive altruistic or pleasurable emotions.

A re-test four years later showed that his negative attitudes toward people and the world were still quite evident; he appeared to think that a preference for spiritual things presupposed a dislike for material values. The only real good was not to be found on earth, and therefore, to attain it it was necessary to "flee" the world, to isolate oneself from the "less worthy" in order to concentrate exclusively on one's all-important goal.

Minor Seminarian F, on the contrary, has a basically optimistic, cheerful outlook. The imports of his stories are the following:

1. When people expect more than they should from you, you just sit and look. (+1 III C 1 c 111)
2. So you sorrowfully follow advice and leave for the seminary, leaving the beautiful free life behind. (+1 III C 3 e)
3. But when you are given your head there, you have some fun until they stop you. (+1 III C 1 f)
4. But when you try to go after two different goals, both escape you. (+2 I A 2 a)
5. So, when you have done something wrong you manage to get up enough courage to admit it and are forgiven. (+2 II A 1 e)
6. You may be thoughtless but you do love your people and when you tell them they are glad. (-1 III A 5 b)
7. And when you hear more about God, you start to take an interest and soon find you are getting something out of life. (+2 III E 1 a)

8. But disobedience may get you into trouble, though you try to help those you have hurt thoughtlessly.
(+2 III C 4 e)
9. When people panic because of sudden danger, the man who doesn't may be a betrayer.
(-2 IV a 4 a)
10. And a person who has withdrawn from the world may suddenly become aware of a more immediate danger in his hermitage and decide to go back into the world.
(+1 IV A 2 b)
11. No matter how much time you spend on the proper exercises, it may be wasted and you'll be out again, because of a sudden careless act.
(+1 I B 2 c)
12. In hell, which gets worse because you have absolutely nothing.
(-2 III F 2 b)
13. Still, the ideal way to spend a day is in the wide open spaces with only nature to distract you--this is the gift of God.
(+2 III F 1 a)

This young man enjoys life and has positive attitudes toward people. He loves God, family, nature. He wants to get into the seminary not to get away from life but because he likes it there. Not that the seminary was totally his idea; as a matter of fact, he was not too happy to go at first. However, once he heard more about God he started taking an interest and soon found out he was getting something out of life. This is the gift of God, a gift which he now wants to share with others. Yet, he is still tempted, and succumbs to less-than-admirable behavior. But he repents, is concerned about it and guards against it. A certain immaturity is reflected in an attitude of

trying to have as much fun as possible--though he is ready to take his punishment when authority catches up with him. His M. I. of 127 is fairly positive, nevertheless, his attitudes of interest, concern and enjoyment of people and the world were even stronger at the time of re-testing four years later. His desire to "test the limits" was still evident, an attitude which could be a source of difficulty in the course of his seminary formation.

CONCLUSIONS FROM THE CLINICAL EVALUATION OF THE SSA RECORDS

Looking at the records of the persevering seminarians as a group, two themes appear to be dominant: 1) They all show a somewhat excessive dependency upon others. In the positively motivated boys, this tendency leads to compliance and conformity, doing the best they can even if they do not agree with the commands or advice of their elders, getting pleasure simply out of being with those they love and pleasing them. They do not tend toward self-determined action but toward good actions which have been legitimately advised or commanded, and which they--either immediately or subsequently--see as good. In the negatively motivated boys, excessive dependency takes the form of utter helplessness and passivity on the one hand, and, on the other hand, grudging compliance in their outward behavior while inwardly resenting and ridiculing authority. 2) They are strongly concerned

with right and wrong, and, more specifically, with personal wrongdoing and its effects. Both positively and negatively motivated boys express vague feelings of guilt, an awareness of having done something wrong, a fear of betraying their calling, and of the consequences of abandoning their "vocation". In the positively motivated boys this sense of guilt is generally accompanied by a constructive attitude to make amends and by the hope that they will be forgiven. In the negatively motivated boys the sense of guilt has strong undertones of anxiety and fear, especially that their wrongdoing will be found out and that they will be prevented from attaining their goal or merit eternal punishment. The most negative records give evidence of a sort of "rationalization" where both evil and punishment are generalized to catastrophic proportions: the world is blind evil and senseless destruction and one is simply in the middle of it.

On the more positive side, but less generally, the persevering minor seminarians show more spiritual and altruistic motivating attitudes than the majority of the non-persevering seminarians or the high school students--although a few very positive spiritual and altruistic motives can be found among the high school group as well. The persevering seminarians as a group appear to be more concerned with such aspects as their own eternal happiness, a desire to communicate the "good news" to

others, a desire to help those in need. Some of these attitudes are quite immature, "polyannish" in tone, or negative in the sense that they reflect a distaste for purely "human" values or an over-emphasis on spiritual means--prayer, trust in God, etc.--to the detriment of constructive effort. Yet, there are some spiritual and altruistic motives which are really positive and integrated into a healthy scale of values.

However, it can be seen in the subjects of this investigation that too often religious motives and values are not well integrated into their total personality, at times serving almost as disruptive influences--as when they become an excuse to negate true human values and reasonable action. Often too, human values and motives are misused--as when they are substituted for self-determined, independent reasonable action--a fact common even in an otherwise positive record.

By comparison, the re-test four years later of the persevering minor seminarians showed that considerable growth and personality development had taken place. The most noticeable difference was the development of their ability for self-determination. They all expressed a strong internal conflict arising from the need to uphold their own convictions and follow their own judgment while maintaining some external compliance with rather rigid standards of behavior. A definite problem was their

attitude toward persons of the opposite sex. Most of these boys, however, appeared to be approaching this problem quite maturely. Whereas, as first year seminarians, their reaction had been essentially denial and withdrawal, at the end of the high school period most of these young men seemed ready to accept their attraction or interest as normal, to be examined and either pursued or sacrificed according to their ultimate vocational goal. Yet, it should be pointed out that those boys who were found to have very negative attitudes as first year seminarians had not changed them to any considerable extent. In general, it appears that the basic motivational patterns of persevering minor seminarians had been strengthened rather than altered by their four-year period of formation.

The high school freshmen, on the other hand, seem remarkably free of obvious conflicts in the area of relationships with the opposite sex. There is an occasional question of vocational search expressed; in a few cases, it seems evident that the boy is strongly interested in the priesthood or religious life. However, fear, anxiety and guilt are conspicuously absent from these records. The indications are that they have not made a firm decision as to a specific vocational objective; they seem to be merely "exploring". In addition to the priesthood, other careers are apparently contemplated by some. On the whole, however,

there is comparatively little concern with a vocational choice. Other aspects of their life seem more important to them at this time, especially achievement. Again, one finds generally widespread dependency on the part of the high school boys. There is also a fairly outspoken "conflict of interests" between self-determined action and the behavior imposed by authority. In this sense, the high school boys' attitudes are closer to those of the older seminarians than to those expressed by the first year seminary students. However, the high school freshmen have generally more negative and, naturally, less mature attitudes toward authority and compliance than the older seminarians.

The attitudes of the high school boys toward achievement are generally positive. Occasionally, however, they express some negative attitudes as well. Some boys are not always willing to make an effort, except when they are forced into it; they indulge in daydreaming and wishful thinking; they often depend passively on people, favorable circumstances or help from God to get them out of a tight spot.

The high school boys are concerned with evil and personal wrongdoing, although to a lesser degree than are the minor seminarians. However, the high school boys generally seem to have a better balance of constructive and pessimistic attitudes.

They are not excessively impressed by "cosmic evil"; nor do they feel especially guilty, anxious or fearful about personal wrongdoing and its punishment, perhaps because they are more openly critical and less "awed" by authority. Neither are they as conscious of eternal reward and punishment as the minor seminarians. The positively motivated boys generally comply and conform to the standards of behavior set by elders, soon realizing they are not wholly unbearable. The negatively motivated boys either do not comply and suffer the consequences, or they comply and suffer the loss of their independence and initiative. For most of these negatively motivated boys duty is a burden, unless it can be compensated by the rewards of success. Only their own interests are worthwhile, but somebody often prevents them from engaging in them.

To conclude, it could be said that neither the minor seminarians nor the control group give evidences of sufficient maturity for making a meaningful vocational choice. Predictably, the minor seminarians do show greater concern for a specific vocational objective, but this concern is often more negative than positive, and does not reflect any greater vocational maturity than the lack of concern found among the high school students. The extent to which they can relate personal, inter-

personal and spiritual goals and values into consistent, healthy, effective motivational patterns may or may not be typical of their age group; but, at least as it concerns the subjects of this investigation, it is not very promising for adequate growth and development in the seminary. In this respect, the seminary group is not radically different from the high school group, except for the fact that an often premature vocational choice seemed to emphasize the personality weaknesses already present in many of the minor seminarians tested. Further corollaries to these conclusions will be made in Chapter V, and some practical suggestions regarding the guidance and training of students for the priesthood will be considered.

CHAPTER V

SUMMARY AND CONCLUSIONS

THE STATISTICAL RESULTS

As has already been discussed in the previous chapter, a purely statistical analysis of quantitative data, however detailed, was not very profitable in pointing out the most significant qualities this investigation sought to evaluate in a representative first year minor seminary population. The results are summarized below.

- 1) The only statistically significant correlations obtained were those between I.Q. and grades. None of the correlations between M.I. and grades were significant. The final correlations between grades and M.I.'s resulted in a Rho of .34 in the minor seminary and a Rho of .25 in the high school. Although neither of these attained statistical significance, it can be seen that there was a closer relationship between M.I. scores and grades in the minor seminary than in the high school. On a related question, the extremely low correlations obtained between M.I. scores and I.Q. show that there was no relationship between intelligence and motivation as measured by the SSA.
- 2) Of the four scoring categories, Category II (Right and Wrong) was the only one where consistently positive scores were obtained in both populations, particularly in the high school group. This would indicate that moral, ethical principles are strong and operative in the minor seminarians and, to an even greater extent, in the high school boys.
- 3) The median M.I. of the minor seminary group was 102; the median M.I. of the high school group was 127. Although, overall, the difference between the M.I.'s of both populations did not attain statistical significance the seminarians

tended to have a lower motivation index as well as generally lower raw scores in every scoring category, particularly Category I (Achievement).

- 4) The high and low academic achievers did not significantly differ in their M.I. scores. However, M.I. scores discriminated better between the extremes in academic achievement in the minor seminary than in the high school. Category III (Human Relationships) discriminated best between high and low achievers in both populations.
- 5) There were no significant differences between the M.I.'s of persevering and non-persevering minor seminarians. However, the median I.Q. of the persevering seminarians was nine points above that of the drop-out's. Those seminarians who persevered also had slightly better grade averages and M.I. scores than those who did not. The M.I. scores of the persevering seminarians were lower than those of the high school students, but they obtained considerably higher raw scores on Category II (Right and Wrong).

The foregoing results show some similarity with those reported in most of the literature on the psychological assessment of religious life discussed in Chapter II. McCarthy (1942) and Burke (1947) found that the factor which correlated best with adjustment and perseverance in the minor seminary was academic achievement, which, in turn, depended primarily upon intellectual ability as measured by an I.Q. test. In general, very low correlations, at best, have been found between personality tests and various criteria of success or adjustment in the seminary.

On the other hand, the statistical results obtained in the present investigation do not show much similarity with those

of previous studies using the SSA for the prediction of academic achievement discussed in Chapter II. Studies by Snider (1953), Brown (1953), and McCandlish (1958) achieved an almost perfect dichotomy between high and low achieving high school seniors. However, these studies used the highest and lowest thirds of the class--according to GPA--and then matched each low achiever with a high achiever of the same I.Q. Thus, the middle range was excluded. There are no such clearly delineated differences between high and low achievers in the present investigation, since the selection of the subjects was not on the basis of academic achievement; rather, the sample of first year students was chosen as characteristic of the "average" incoming minor seminarian.

Yet, studies dealing with the whole range of a population --Garvin (1960) with college seniors and Arnold (1962) with seventh grade children--obtained very high correlations between M.I. scores and grades. On the other hand, Williams (1963) obtained no correlation between M.I. scores and the success of male student nurses. The wide variations between scorers, however, tend to question the validity of the M.I. scores in that study. Vergopuolo (1965) obtained only a low correlation (.30) between M.I. scores and grades in a study with Greek high school seniors. Several factors appeared to be responsible for the inconclusive nature of her results; one of these, the failure of

many of the subjects to give stories with an outcome, is perhaps applicable to a lesser extent in the present study. It should also be kept in mind that--with the exception of Arnold's (1962)--all of the studies using the SSA to predict academic achievement have been done with college students or with high school seniors, where the motivational patterns can be expected to be more consistent and, because of the diminishing influence of parental control, more related to a type of performance that has become fairly autonomous and individual.

Those SSA studies dealing with adjustment and success in religious life do not show as clear a relationship between M.I. scores and the criterion as those dealing with scholastic achievement. One obvious reason for this is that the characteristics sought are considerably more elusive and difficult to combine into a quantitative score. Burkard (1958) did obtain significant differences between good and poor teachers; but her study dealt only with the extremes of teaching efficiency. Lucassen (1963) obtained a correlation of .38 between the aggregate criterion score and M.I. scores in her study of leadership qualities. Further refinement of the factors involved in the criterion showed that the highest correlations were those between the M.I. and the qualities of insight and expression. Quinn (1961) obtained a positive though moderate correlation between M.I. scores and

rankings of promise for the religious life. However, on the basis of his results, he points out that the M.I. cannot be used as a screening device for religious vocations nor for picking out the most promising candidates; for both of these aims, a clinical evaluation of the sequence analyses is necessary.

CLINICAL FINDINGS

The clinical evaluations of the SSA records in this investigation proved to be far more valuable than the quantitative scores. The results obtained in the present study suggest that such an evaluation could make a unique contribution to vocational assessments. The sequence of imports often pointed to particular difficulties in a candidate that could make him unsuitable for the priesthood in spite of a positive overall score. Vocational doubts; insufficient, unrealistic, immature, superficial, or even negative motivation for the priesthood were readily apparent. On the other hand, in candidates with a positive motivation for the priesthood the sequence of imports brought to light both assets and undesirable attitudes--such as a lack of initiative or excessive dependence--which would be detrimental to their optimum development and progress in the seminary.

The characteristics found in the sequence analyses of the present test population are similar in many ways to those found by previous investigators using this technique with religious

subjects; e.g., Burkard (1959), Quinn (1959 and 1961), and Lucassen (1963). Scholastic B's imports (Quinn [1961]) are a case in point: "You might as well put off making an effort because something may happen that brings you what you want without it." "If you stick by your guns and do what you have to you can help those who depend on you." "Once you have taken a job you better go through with it." These imports bear a definite resemblance to those of Minor Seminarrians A, B and D (see pp. 79-83 and 89-90). The meaninglessness, the thanklessness of their striving is evident. In their view, one's efforts come to naught or are uncalled for. If they do anything at all, it is more out of a sense of duty than because of a genuine liking for life. Considerable vocational indecision is expressed. (Incidentally, it may be remembered that Vaughan [1962], in his study on drop-outs discussed earlier, makes these very points from an examination of his subjects' Sentence Completion Blanks.) Lucassen ([1963] p.91) describes the attitudes found in a negative record as a lack of decisiveness, a plodding, profitless and joyless activity that has no real object. These same attitudes are commonly found among the negatively motivated subjects in the present investigation.

Burkard ([1959] p. 79) summarizes the two basically opposing attitudes of good and poor teachers on the SSA as

follows:

[The positive group]...views life in a realistic frame of reference...it sees the world as it is: stern, demanding, and at times painful and disappointing. But at the same time a hopeful world, filled with worthwhile things to do and to achieve, and with people who are helpful and encouraging. In order to attain success or happiness certain things need to be done and one goes ahead with them, foreseeing the difficulties and planning how to overcome them. Others are helpful at times, but success depends primarily on one's own prudence and action.

[The negative group]...sees life as somehow all wrong, with no reason for its being so, and nothing can be done about it. Or, life is fantastically devoid of anything that demands the use of foresight or the exertion of persistent energy. In either case there is a passive acceptance or a passive, though deep-seated resentment. What is always lacking is a recognition of the need for wholehearted, constructive action. Furthermore, all things are perceived from the viewpoint of their own interests and this whether they speak of their relationship to God, the world, and other people, or of the immediate circumstances of their lives.

Although Burkard warns that these attitudes can be said to differentiate only between good and poor teachers, and not necessarily between good and poor religious, it can be seen that they could easily apply to the positively and negatively motivated boys in the minor seminary and high school populations. In this sense, this investigation bears out the conclusions of previous researchers who have pointed out these attitudes as characteristic of the best and worst candidates for religious life.

However, positive or negative motivational patterns in

themselves did not differentiate between the minor seminarians who persevered and those who did not. Clinical evaluations of the records showed that many positively motivated boys had doubts about their vocation to the priesthood. Conversely, some negatively motivated boys appeared to have no such doubts-- though most of them did in fact leave the seminary. Yet, two out of the five remaining seminarians had negative M.I. scores. As was discussed in the previous chapter, personality adjustment and positive attitudes were not found to be significantly related either to academic success or to seminary perseverance. Generally, however, persevering seminarians gave evidence of having a positive but rather passive attitude toward achievement, seeing it more as a means of pleasing their elders than as a personally rewarding goal. In this respect, it is interesting to note that such "secular" studies as Samelson's (1958) show that those who succeed best in a situation requiring conformity are those in whom the need to belong is stronger than the need to achieve.

Between the minor seminarians and the high school students motivational differences are mainly in the areas of emphasis. Whereas a vocational decision is a common concern among the minor seminarians, it is hardly mentioned by the high school students. The problems of evil, injustice, tragedy, suffering

interest both groups, but the seminarians to a greater extent and with more personal connotations. There is also more concern with feelings of guilt, anxiety, and self-doubts among the seminarians. In the area of human relationships there is greater dependency expressed in the imports of the minor seminarians than in those of the high school students. Their relationship towards authority is also somewhat different: there is more open rebelliousness and skepticism expressed by the high school students, and more underlying resentment and fear of discovery and punishment expressed by the minor seminarians. Overall, the minor seminarians are less concerned with achievement and success than are the high school students, and more concerned with the moral aspects of behavior and others' opinions and attitudes toward them.

A review of the literature on the study of religious life shows that most of these findings have been expressed by researchers using a variety of tests (see Chapter II). However, the particular advantage of the technique used in this investigation is that each subject was given the opportunity to express his own problems and areas of concern, his individual strengths, weaknesses and developmental needs, organized in his own unique fashion toward the attainment of his personal goals. It was not merely the presentation of a standard measuring stick on a given number of psychological variables, as in cases where objective

adjustment or interest inventories are used. Nor was it a question of obtaining simply a "diagnostic" evaluation about the state of the subject's mental health, or the general structure of his personality. But rather, it was a truly dynamic, individual, unique perception of each boy's personality and motivation; his relationship with himself, others, and the world that were obtained. However inconclusive the findings when applied to the group as a whole, each sequential analysis gave a clear picture of the particular boy tested. And this, in the end, is the ultimate criterion for evaluating any tool of psychological assessment.

THE PROBLEMS ENCOUNTERED

In evaluating the present experiment, one can point to several problems which may have influenced the outcome of this investigation to an unknown degree.

Difficulties in the Method of Administering the Test

The test was administered in group form, using slides projected on a screen, as has been discussed in Chapter III. A certain amount of time--seven minutes in the present case--had to be set arbitrarily for the projection of each picture. A few of the subjects were unable to complete their stories in the allotted time, while others completed them in a shorter period than was set, which, with boys of this age, could cause some disciplinary problems. In some subjects, the arbitrary time limit proved to

be inhibiting. A few others felt somewhat frustrated and dismayed when they were not able to complete a story to their satisfaction. In general, the slide method tended to diminish the subjects' enjoyment of the testing experience, and thus had some slight negative influence on their cooperation.

A few of the minor seminarians skipped one or two stories. Several boys did not finish a story. In Arnold's method of sequential analysis, however, the omission of one or two stories on a thirteen-story protocol does not render it worthless. Also, sometimes what is said can be scored even though it is not a complete story, through its relation to the total sequence. In this study, only two out of 134 protocols were judged to be totally unscorable.

On the whole, the method of group administration employed was found to be quite satisfactory, although it would probably be profitable to introduce some modifications to fit individual differences. Perhaps the best method would be one in which the subject would be able to set his own pace within certain broad limits (such as Quinn's [1961]). A further improvement over the test administration in the present study would be to test the subjects in two sessions rather than in one. It was found that, at least for this age group, one uninterrupted session is too long a time for maintaining interest and cooperation, even when

only thirteen cards are used. Because of the importance of a plot and outcome to the present method of interpretation, moreover, sufficient emphasis should be given to the necessity of following test instructions. Periodic checkups would also be useful in ascertaining that the subjects have understood and followed the directions.

Difficulties Caused by the Test-taking Attitude

A far greater problem arose from the test-taking attitude, especially in the minor seminarians. In retrospect, it seems that the efforts to reduce their fear succeeded only too well. These records abound with spoofing, outrageous, blood-thirsty stories. In similar circumstances, it would seem highly advisable to make an appeal to the minor seminarians' altruistic motives and thus insure a greater degree of cooperation to offset their desire to make fun of the situation.

In the present study all of the boys tested were volunteers who had nothing to gain by performing well. Because of this, they may not have been adequately motivated to give the test their serious attention. Where the test is a part of a screening or counseling program it would be to the subject's advantage to take it seriously and a proper test-taking attitude should not be as much of a problem as it was in this investiga-

tion.

Scoring Difficulties

Often, either because of the test-taking attitudes or simply as a result of carelessness in following the test instructions, a story proved to be quite difficult to assess properly and score accurately. In many instances the storyteller's intent was so difficult to ascertain that the doubt remains whether or not the meaning of a story was interpreted correctly.

Appendix B takes up scoring difficulties in greater detail, giving examples of different types of problem stories and of the way they were scored. Though the task was not always easy, many stories, however outrageous or ridiculous, as adolescents seem prone to give, were able to be imported and scored according to Arnold's method. It is the opinion of those who have done research with similar populations; i.e., Quinn (1959 and 1961), that, even in ridiculous stories, the author cannot escape the direction given his creative imagination by his emotional state of mind. However, the problems and ambiguities arising from such stories cannot be denied, nor can it be assumed that these may not have caused perhaps even extensive inaccuracies and distortion in the test interpretation. Indeed, it seems most likely that this may be a principal reason for the inconclusive nature of the quantitative results of this investigation. It would seem that a

great deal of additional research with this age group is necessary before problem stories can be properly evaluated.

An Examination of the Concepts of Achievement, Motivation, etc.

The basic attitudes uncovered by the clinical evaluation of the SSA records of this experimental population seem somewhat surprising, given the high selectivity of both groups. Puzzling, too, are the low correlations between achievement and motivation. Taking individual cases, it is not unusual to find a positively motivated low achiever or a negatively motivated high achiever in both the seminary and the high school groups. In the seminary group such discrepancies can usually be traced to a vocational problem. The fact that the motivation index had little or no relationship with perseverance in the seminary has been previously discussed. In addition to this, however, the discrepancies between motivation and achievement must be considered, especially in relation to the high school group, where the correlation between M.I. and grades was lowest (.25). A closer examination of the very meaning of the concepts of achievement and motivation seems warranted. Perhaps a clearer and more explicit definition of them would give greater relevance to the results of this investigation.

What does constitute achievement for these students?

Even "low achievers" in this population would be rightly

classified as "successful students" when compared with the general population; otherwise, they would not have been accepted into a highly selected program. Yet, in terms of their intelligence, family expectations and the group in which they find themselves--all above average in terms of general population norms--they may well be achieving at a "comfortable" level, without having to draw upon real effort of the kind that may be properly called "high motivation"; i.e., persistence, planning their time, making sacrifices. Typically, most gifted high school students do not exceed the mean in measured achievement tests by as much as they exceed the mean in I.Q.. Some of the brighter youngsters during grade school have learned to "get by" with minimum effort because they have never been challenged to make maximum demands upon their abilities. Perhaps, then, grade averages are not really the best criteria for achievement at this age. If it were possible to obtain measures of diversity and quality of outside interests and activities, growing maturity in social relationships, attempts at developing and independently exploring the use of their talents --music, art, etc.--it might be found that the M.I. would bear a closer relationship to achievement in this broad sense. Achievement may have been defined too narrowly to make this particular study meaningful in this highly selective group. Also, and perhaps more generally, an over-emphasis on

academic success has led educators to disregard other aspects which might have at least equal importance for achievement in life.

On the other hand, what is motivation for this experimental population? The present method defines a motive as a want that leads to action. However, the scoring system makes no distinction between lack of positive motivation and motivation for the wrong reasons: both would receive a negative score, perhaps the wrong motive getting an even lower score than no motive at all. Yet, perhaps school achievement, or the achievement of immature subjects can be effectively incited by "negative motivation", whether because it can be imposed by authority and does not require a free choice or because the youngster's very rebelliousness may impel him to achieve scholastically out of defiance rather than out of a positive striving for success. Put in another way, a variety of "wants" may lead to the "action" required for scholastic achievement: a desire to please others, a desire to avoid punishment, a desire to show authorities that one can succeed in spite of non-conformity to their behavior standards or simply a lack of interest or motivation in any other area of life. Although all of these reasons would rate a "minus" on the scoring categories, they could, nevertheless, lead to sufficient scholastic success in terms of grades to result in the negligible

relationship between motivation and achievement found in this study. For example, in the high school group, a boy with an I.Q. of 133, first semester freshman and cumulative G.P.A.'s of 4.5, and an M.I. of 69 upon graduation was accepted and is apparently succeeding in the leading Catholic university in the country. According to the sequence analysis of his record, he is achieving from questionable motives. It would appear, then, that he must be effectively though negatively motivated to achieve in school. Most of the highly motivated boys who were not achieving well, on the other hand, had I.Q.'s that were below the average for the group. Perhaps, then, they were not under-achieving, but were merely suffering the consequences of unrealistic expectations. It might be useful for future research on this technique to clarify the concepts of achievement and of motivation to make them more relevant to the attitudes and behavior of adolescent populations.

SOME THOUGHTS ON THE TRAINING AND FORMATION OF MINOR SEMINARIANS

It only remains now to relate some of the insights gained through the present research to an evaluation of the training and formation of minor seminarians. At the risk of sounding almost absurd, it appears necessary to agree at the start that, whatever else minor seminarians are considered to be, they are basically adolescents. Any intellectual, social, moral, spiritual or

apostolic formation that is given them cannot properly succeed if this fact is ignored. Perhaps the undesirable traits and attitudes found in this study could be traced in some form to an incomplete or misguided understanding of what the physical, mental, emotional and spiritual characteristics of this stage of human development are, and of what sort of training and formation can best prepare a child to meet "the challenge of maturity" in a healthy and constructive manner.

Looking at the problem in a practical way, what sort of education could best foster the development of those positive attitudes and motivational patterns desirable in all young people, but perhaps most necessary in those who are preparing for the priesthood? From the consensus of the authors consulted it would appear that a primary requisite for a healthy personality development, at any age, is a "whole-some" concept of the person and a resulting "whole-some" approach to his growth and training. That is, there must be an understanding and concern for the total man and for the development of all aspects of his personality.

From an examination of the present population sample, it is evident that adequate concern has been given these boys' moral development. They obviously know right from wrong, and they have both accepted and integrated those standards into their daily lives. However, should not other aspects of human

development be equally emphasized: worthwhile achievement, meaningful interpersonal relationships, constructive reactions to adversity? Is the fact that the present sample population lacks positive attitudes and motives in those areas indicative of where the primary emphasis of Catholic education lies? Yet, these boys will get to heaven not only by following the letter of the law, but, most importantly, by conforming to its spirit; not only by avoiding wrong, but, more assuredly, by performing constructive actions. These boys should be encouraged to view a teacher or superior not only as a policeman, but to establish positive, helpful, constructive relationships with their elders, as was the case with the positively motivated boys. They should not only be given worthy ideals, but they should be helped to take reasonable and personally realistic means to attain them. (see Schneiders [1965]).

Only upon the firm basis of a strong and healthy personality can a sound moral and spiritual formation be safely built. (see Dondero [1965]). Without this basic human integration a spiritual formation will lack firm roots and will fail to motivate the person effectively. Quinn (1959) stresses the need for constructive, well-integrated attitudes that can lead to positive independent action in meeting practical everyday problems, and the avoidance of passive dependent attitudes in the training of

religious. Immature religious are prone to express platitudes which have no real meaning for them, pious statements which they accept but have not really integrated into their practical motivational patterns. Such attitudes are abundantly evident in the records of the present minor seminary population. But, these attitudes could be effectively discouraged by a positive approach that would encourage the development of the totality of human values through constructive human experiences. Hagmaier and Kennedy (1965) pointed out that the atmosphere of the seminary should emphasize responsibility, self-determination and the freedom to grow to that unique potential to which God has called each candidate. For this, the evaluation of the candidate obtained through the SSA can provide the seminary counselor with a working start by giving him a true estimate of the candidate's potential as well as of his developmental needs. Thus it might be possible for the counselor to give the candidate not simply "blind", generalized guidance, but an individual formation involving realistic planning for specific objectives.

Perhaps even more basically, however, before any truly constructive formation can be given seminarians, it is necessary to ascertain that they have actually arrived at the proper state of personality development and have sufficient maturity to have made a responsible vocational decision. Most authorities in the

field of vocational guidance view the capacity for choice as a long-term process. They stress the necessity of an unstructured, permissive attitude on the part of educators and educational institutions until after adolescence. According to Ginzberg (1951) the development of vocational maturity involves three stages: 1) fantasy choices up to eleven years of age, 2) tentative choices from eleven to seventeen years of age, and 3) mature and realistic choices after the age of seventeen. Super (1960) insists on the tentative, exploratory character of the vocational choices of young people. Choosing an occupation, he says, is really a means of implementing a self-concept which develops from identification with others and environmental influences, and through attempts at role playing--a sort of "reality testing" to see if the "role" an adolescent thinks will fit his self-concept is actually satisfactory to him.

Following Ginzberg's theories, Bier (1963b) endorses the minor seminary system because, in his view, it encourages only a tentative choice of a religious vocation. However, in another context (1959) he states that uncertainty about a religious vocation is in itself a sign of no vocation. The truest subjective sign of a vocation, he says, is a firm resolution to embrace the religious life. The seminary or novitiate should be seen as a trial period, not from the subject's viewpoint but from that of

the diocese or religious institute. The formative period is not the time to test the intention of the individual of devoting his life to God.

Regarding adolescents, most writers insist that they should be given only as much responsibility as they are truly capable of handling. During the exploratory stage of vocational development it would seem hardly fair or reasonable to expect them to bear the responsibility of a choice for life.

Babin (1965) seems to have a more constructive answer to the question of the vocational maturity of adolescents within the context of Christian philosophy of life: Adolescents are capable and must be led to make a personal commitment to Christ, but not to a specific form of meeting this commitment. Young people are capable of understanding and accepting the responsibilities involved in a life dedicated to the service of God only in the measure in which they realize His will for them at each particular stage of their lives. Adolescence is a state of preparation; an age of discovery of self, of others, of the world, and of the possibilities this new knowledge and awareness can gradually open for the future. To attain that attitude of mind which will permit a youngster to respond wholeheartedly to an understanding of his personal vocation whenever it comes and wherever it leads is the true object of all the

character and spiritual formation of childhood. Trying to force, accelerate, or limit this process in any way can only do harm to a boy, whether his eventual goal will be the priesthood or the service of God in the world. By superimposing values and attitudes which adolescents are not yet ready to assimilate, a further danger is incurred that, having developed the misguided notion that leaving the seminary means giving up the service of God altogether, when they do leave--whether voluntarily or involuntarily--they will feel their commitment to Christ is finished, or more precisely, that it never existed. For those who remain, a misguided notion of this commitment may mean that, even in their priestly life, they will strive to "go by the book" while making their lives as comfortable and undemanding as possible. Such poorly motivated Catholics, lay or religious, cannot but hinder God's redemptive plan in this world. It is not unlikely, moreover, that the "emotionally adolescent" priest (Hagmaier and Kennedy [1965]) who is obsessed with material possessions or who feels more comfortable with the parish children and their activities, because he has difficulty relating to adults on a human level, is the logical product of the type of seminary that from an early age discouraged the development of his total personality and provided him with limited human experiences.

It cannot be overemphasized, therefore, that great care

must be given to the proper selection and training of candidates for the priesthood. At least in this country, the need is not for quantity but for quality--even, one might add, in the drop-outs. It might be well for seminary authorities to keep in mind Zellner's advice to superiors of women religious.

It is mistaken charity to accept doubtfully mature and questionably stable individuals into religion....There is definite evidence, carefully compiled, which shows that the effect of religious life is to extend and to deepen the preexisting psychological tendencies and thus produce a quantitative rather than a qualitative change in the psychological functioning of the individual religious. (Zellner [1959] pp. 78-79)

Finally, though obviously not within the area of competence of this investigator, it is suggested by the results of this study as well as from the foregoing examination of the basic tenets of some authorities on adolescent psychological and spiritual development that a change in the traditional formation of future priests and religious might be profitably investigated. Basic to any development in religious life is the candidate's ability to profit from religious formation. An aspirant whose insufficient maturity does not allow him to pursue an objective with the kind of positive motivation required by the demands of his goal has limited chances for successfully attaining it. It is indeed doubtful that the typical adolescent of preparatory seminary age has achieved the degree of maturity necessary to make a meaningful vocational choice. Rather than doing violence

to natural growth processes and encouraging a choice before a boy is truly capable of making it, a youngster must be given a supportive environment and proper guidance, along with the opportunity to increase his capacity for self-determination in an atmosphere where all aspects of his personality have an adequate chance for development.

Some experts on minor seminaries--notably Bier (1963) and D'Arcy (1966)--feel that these institutions fulfill the above requirements and provide a prospective candidate with the best possible climate for vocational exploration and self-development. Other authors, notably Lee (1965), strongly disagree with that view. They advocate the abolition of all seminaries below the theologate on the grounds that they are not only unnecessary--since a Catholic or even secular high school or university would provide a richer educational experience--but have proved to be largely useless in their intended purpose of preserving "young" vocations, as evidenced by the percentage of drop-outs.

A compromise between these two views is proposed by some seminary administrators who admit to the limitations of the traditional system of preparatory seminaries. They would favor a kind of seminary where no area of life would be left out; rather, an institution where a new dimension would be added: increased spiritual formation and the opportunity to come in close

contact with the ideal and the functions of the priesthood. This would seem to be the "whole-some" approach proper to the adolescent stage of development, provided that no commitment to the life is asked for or encouraged before an adequate degree of maturity has been attained, and, furthermore, that no restrictions are placed on the normal opportunities for vocational exploration, whether in social relationships or in various career interests.

The results of the preceding study would indicate that there is little to substantiate the possibility of a meaningful vocational choice at the beginning of high school. An honest recognition of this fact can only lead to a re-evaluation of the traditional philosophy and methods of the present minor seminary system. Perhaps another approach, such as vocational clubs or study groups, could be profitably explored. Or, more simply and probably more effectively, increased personal contacts with an interested and competent priest and participation in apostolic and liturgical activities within the framework of the ordinary family life of a high school student would prove to be sufficient. Such incentives might well awaken the kind of interest which, at the proper time, could become the fruitful soil where a divine invitation may grow into a genuine, mature and truly promising religious vocation not based on fear or subtle pressures but born of and nourished by a free, generous, and joyful love.

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APPENDIX A

EXAMPLES OF STORIES AND IMPORTS

Minor Seminarian A

Stories

1. This boy has been looking forward to taking a bicycle trip all day. He wanted to do it after school. When he got home he found his mother standing there with a violin she had just bought. He was told by his mother to start practicing. Naturally, he didn't like the idea so he fell to with a great amount of disappointment. Soon due to the regular sound off the scale he played he fell asleep. He dreamed of two boys; one like himself didn't enjoy practising and so finally gave up the violin practising and never learned to play. The other boy was very wise in his action even though he hated practising more than the other boy in the dream but the second kept on practising until one day he became a famous musician. When the boy woke up he told his mother he would always practise and he did.
2. The boy in the backround used to go to school with the girl but his father died penniless so the boy now works in the fields. The girl goes by the boy every day to give him his lunch. They both love each other. The girl is broken up because he is wasting away under the hot sun. One night the boy calls for the girl. He tells his parents he is going to marry her. They consent and he does. He takes her to his house where they then live happily because the boy now owns the farm.
3. This is a Communist Slave. He is at home (his cell) praying after 16 hrs work. He prays for freedom. He has been here for 27 months and already is feeble and weak; but he has hope for he knows tomorrow near the field where he farms collectively a plane will land and carry him and his fellows to

N.B. The stories on every record have been transcribed exactly as the boys wrote them. Spelling, grammar and punctuation errors were not corrected in order to preserve authenticity and flavor.

freedom. It is now that day He sees the plane in the distance; but suddenly it explodes due to a shot from a following plane which now lands. The pilot waves for them as they haven't got much time. They get on and take off. Freedom is in the near distance over the horizon The pilot explains that the shot-down plane was a Communist plane which almost shot at the farmers before the freedom plane arrived.

4. The man in the picture has been challenged to a duel with another man who has threatened to burn his home if he won't pay ransom. His wife says he shouldn't go through with the duel. But he does. He draws his sword and lashes out savagely at the oppressor who slyly dodges the strike. The oppressor knows he is more powerful but forgets the power of God which the other man has in his favor the man in the picture receives a slash in the chest and is bowled over; and just as the oppressor swings low for the death blow the man's wife prays and throws a rock at the oppressor who falls and is run through on his own sword. The righteous win out.
5. The man in the picture is Jim; his lover is Dorothy. Jim is waiting for an airplane which will take him into the front lines. This might be their last meeting. The airplane is droning above. Jim tells her he loves her more than just losing his life. She isn't going to let him leave because she feels so sad. "You're the one person in the world I ever cared about", she utters. The ramp is pulling up to the plane which has landed. It is the last load of personel for the front lines before the campaign is over. The man gets aboard. But the planes engines won't start and since there's no other available Jim won't have to leave Dorothy. All is happy as Jim takes her home.
6. Both these people are waiting in line to be shot. They are Mother and son. The mother prays for a happy death; the son for life. They step into the firing squad. Bann...out of the firing squad comes one stretcher with a blanket covering it. Who was killed We shall see. In the next room where the shooting is done are more gun shots but back into the room comes mother and son safe and alive. They have killed the persecutors and now shoot enemy stretcher bearers. All is safe.
7. The older man is father of the younger He is telling his not to fear the roaring crowds as he walks the high wire. The

younger braces up and walks into the big top and climbs the ladder he starts across; below he sees not a net but an array of tense eyes. He finally gets to the opposite platform. There is a tumultuous cheer. All happened this way because he was of stout heart but moreover because he listened to the infinite wisdom of his experienced father.

8. This boy has been hunting and while his friend who lies under the surgeon was right with him the boy shot him. The townspeople have already set the date of trial (after the operation) It is now that time (not in the picture) The boy repeatedly testifies he is innocent "It was an accident", he claims. but he is sentenced to hang, immediately. The boy can hardly believe his ears. He is now on the gallows they are starting to draw the rope up. The boy utters a final prayer but at the second before death the boy he shot staggers up and testifies to the boy's innocence. I was accidentally shot by that blind mailman of ours. The boy is loosed and saved.
9. These men are cow-pokes taking at mid-afternoon snooze before the days final haul. They are content in their state of life. But the cook is different, His chuckwagon is burning up. The cow pokes awaken but don't care for the cook could not cook right anyhow. The cook threatens to get a new chuckwagon and keep on cooking if they don't put out the fire. Either way they loose so they put it out just before it goes altogether. The cook smiles and reaches into the chuckwagon and pulls out a delicious cake for all to enjoy. "now you fellows know why I wanted to save the wagon". It was the only way to give you a decent meal for a change. All dove into the cake and had a famous time.
10. There was a man in the picture a minute before it was taken he had been mining for gold but so far had been producing a rather unvaluable load of hard rock. He has got a stick of dynamite attached to a fuse which is lit in the picture. Any second it is going to blow up. It does. The miner returns expecting his regular load of rocks but is he surprised. He finds a treasure chest full of gold. We at last see him riding to town to cash in & go back East.
11. Here is a fireman who is going to take his very first practice jump into a life net. He knows that the guys back at the station said, "it's easy. Just jump" But that's what

he's afraid of. He is standing up now. They fireman signal below. It is now time to decide. He slips. Down he falls into the net. It was really very easy he sees now. He says, "Glad I fell, otherwise I might have never made the attempt".

12. Here is a man who is standing at the open door of a flying airplane. He is in a parachute. He must jump now or never for the plan is burning and losing altitude. He jumps and looses consciousness just after he pulled the ripcord. He lands & when he awakens he is on the ground safe but the plane stopped burning and is still flying! Boy what a wasted nerve racking experience.
13. This fellow is picking oranges for his father but he picked a bad spot because a skunk has crawled into his basket. He is going home with it but of course he doesn't know it. His dad and Mom is in a bad mood. Tough luck. His mom starts to peel the apples but is more than disappointed when the living stinking cargo shows itself. The skunk looks as scared as the lady but the father is the brave one. He boldly picks up the skunk. boldy indeed. He gets blamed Too bad he had to spend the night outside.

Minor Seminarian B

Stories

1. It is September. John is starting school in the first grade. He loves his school work and his school mates. It was on a Monday in the month of November that the teacher asked if anyone wanted to join the band. John went home after school and asked his mother. She thought it over and finely consented. John was very happy with the answer. He ran to school and asked the teacher if he could play the violin. She said yes and he began to practice the next week. John loved to play and was getting pretty good. Then came Spring and he wanted to go out and play ball. His mother kept him in day after day. John was very mad and hated to practice after that. He wished he never started to play the violin.
2. Judy was now sixteen. Her father wanted to know what she wanted to do in the coming year. Judy, being a city girl, always wanted to live in her Uncle's farm for a while. She asked her father and he said yes. She was to go next month. She would live there a year and go to school with her two cousins, Jane and Patty. After about six months she was very tired of farm life. There was only one thing that kept her from going home. She had fallen in love with one of the workers. Everyday she would come home from school and sit and watch him work.

One day the worker came up to her and told her he was married. Her heart was broken. She went home the following week and never wanted to go to a farm as long as she lived.
3. Once upon a time there was a man. This was a very strange man. To give it to you straight he was in his second childhood. It was about Easter time. Of course he still believed in the Easter bunny and he always wanted to see him. So on Easter Eve he tried to stay awake to take a look at the Easter bunny. He tried standing on his head and putting cold water on his face but he couldn't stay awake. He tried to neal down. He was so tired that he fell asleep in that very position. When he awoke he was very mad and cried because he would have to wait a whole year before he could get another chance to see the Easter bunny.
4. Jean and Stan had just got married. Stan loved Jean very much. After the wedding he found out that Jean's brother was

to live with them. Stan did not like this at all. It worked out alright for about the first week but after that things began to happen. The brother got to become very pushy and started to run things. It was last night that someting really got Stan mad. The brother had gone out and got drunk. He came home and got very violent. He smashed every piece of furniture in the house. The next morning Stan told Jean that he was going to throw the brother out into the street. Jean and Stan lived happily ever after.

5. Jane was studying to become a nun for many years. She had one year to go. This last year she became very undecided. She talked with other nuns and often talked the problem over with God. She had one more month to go before she would take her last vows. She had made up her mind. She was going to leave. She was all packed to go. Her father and mother, who she had not seen for five years, were coming to get her. Jane was waiting at the front gate. She saw her father coming at her. She ran to him and hugged and kissed him. She was very happy. She was sad she did not become a nun but glad she made up her mind before she took her last vows.
6. Bill had just come to town. He was looking for a place to stay. He finally found a boarding house that only wanted fifty dollars a month. He had started a job and was not doing to well. He owed about five months back rent. The job was not bringing him much money. It was a Wednesday that the landlady told him to leave. She was a sweet old hag about the whole thing. Bill didn't know what to do. He quit his job and got another. This was going pretty good. He was pulling in lots of money. He went down by the lake and lived in a beautiful hotel, now Bill was on easy street.
7. Don's wife was going to have a baby. Just his luck that he had to work that night. He was waiting for the old-battle-ax in the telephone booth to get off the phone. Don got so mad that he got into the phone booth with the old hag. The old hag got a little mad and so he left. Jim called the hospitle and hiswife just had a ten pound girl. Jim was very happy and he began to give out cigars that very minute.
8. Victor was studying medicine. He had no parents so he had to pay for it himself. He had a part time job driving a taxi cab. He had just picked up a passenger. All of a sudden the passenger had a sharp pain in his side. Victor rushed him to

the hospitle. He took him right to the emergency room. Doctor Black was ready. Victor thought he would stay a watch the operation. Doctor Black started to cut away. Victor was almost sick. He walked away and the next day he left medicile school and became a school teacher.

9. A road had to be put up through a long farm This would take many many days. It was the middle of July. It was a very hot day. The workers were very tired. At last the day was over. They all decited to lay down for a while. They slept all night. What would there wives say? It was a good thing that they had the next day off and could go home.
10. It was to be John's first camping trip. He and his dad were going to camp out for a week in a forest about ten miles from home. They just arrived when John wanted to go hunting. So they took their guns and started out. They were under a big mountain when suddenly a rock slide started. They got out of there just in time. They went back to camp and they de-cited to fish the rest of the camping trip.
11. Peter wanted to become a Catholic priest. Peter was kind of on his mother's heals all the time. He loved her very much. He had just gotten out of grammar school and would start boarding at the Seminary in September. September had arrived. His mom and dad drove him there. He went to his appointed room and watched his Mother and father leave. Then the question came to him; will I become a pries of God?
12. If I had my life to live over I dont think I would not change a thing. I have two wonderful parents, four wonderful sisters and a brother. (Notice I didn't put wonderful in front of brother) I also love my brother. I don't know what I would do if I did not have someone like him around. Yes I have a wonderful family. I will tell this to anyone.
13. Dick and his wife had just had a big fight. She had gone out and bought a new hat. Dick, before he left in the morning, told her not to buy the hat. He was very mad. He started to slam doors and all sorts of things. Befor he got to far out of hand he caught himself. He went out in the snow to cool off. He walked for a long time thinking things over. He got mad at himself for being so rough on his wife. He went home and asked for forgiveness. She forgave him and they were not mad at each other for a long time. This is a happy marriage.

Minor Seminarian C

(First Test)

Stories

1. Once upon a time a small boy, about four, was taken to a concert by his parents. The first piece which was played was by a violinist. The small boy asked his father what it was. His father told him it was a violin and also said that some-day he might, if he wished, take violin lessons when he reached the age of 6.
His 6th birthday came and he had forgotten all about that one night, two years ago. His parents had not though and had bought a violin. When he opened the package containing it he was startled to see a violin instead of the game which he wanted. From that moment on he had a deep dislike to this great instrument. (picture) Finally he though about one day, about a year later, and his thoughts were of a story he had read. Starting from then he practised as much as possible and finally became a great musician. (the end)
2. Once upon a time, in the country of Poland there was a very poor and underpriviledged family. The parents, John and Marie Pagrewski, had 2 children, Pauleta and Joseph. During the war the farm on which they lived, was devastated and the father, John, was called into the service to defend the land. While he was away Marie was in charge of the farm. Pauleta and Joseph worked very hard to produce enough food for the family to live on, since Marie was getting on in years and could not do much work. (pict.) One day Joseph was working in the field with the plow. Pauleta saw in the distance an old man. The went to greet him and found it to be their father tatered and torn from the scars of war. The father had been made a general and they could leave the farm. (did not have enough time) The End
3. Once upon a time this country was taken over by the enemy. The people in the county (mostly farmers) formed gurilla bands to fight off their overlords. There were bitter battles throughout the country and many on both sides died. This one family had all of it's members fighting against the enemy. They did much and finally the war for independence was almost over, when suddenly a traitor was found. He gave away secrets to the enemy enabling them to defeat the guerrillas

time and again.

In one raid all the members of the one family were captured and sentenced to death. They were missing one boy who was found later to be the traitor. When the family was shot to death before his eyes he fell down and wept bitterly. He finally was so sorrowful he killed himself.

4. Once upon a time this flyer was downed with his crew of 4 on a tropical island. They stayed there for many years until once they were rescued. During this time all had died of leprosy except the flyer. He was taken home and given a medical to check for leprosy. It was found he had no trace of it. He was then allowed to see his wife. They were both very happy but everytime he thought of that island he was very sad. Finally he told his wife what was bothering him. (pt) He said he must go work with the lepers to give them a good life. His wife wouldn't let him go but he said he must. He finally did and went to work in a leper colony. He did much for them and gave them friendship and help. After working there many long years he got leprosy and was going to die. When he did die he was buried there and a monument was made to honor this great man.
5. "O", father please forgive me. I have done wrong, more wrong than you will ever know. I have denied Christ in front of the entire villiage. What shall I do" "Tell me the whole story child".
 "it started not too long ago when I was fourteen. Our villiage was taken over by the communists. I was in the tenth grade and I was told to tramp on the cross and say I wasn't a Christian I wouldn't do it but when they threatened to torture my mother I had to. Ever since I've lived in sorrow. I have not seen a priest for a long time untill you came with the soldiers. I now want to ask God's forgiveness in confession".
 "Come along my child I will hear your confession and God will surely forgive you."
 Her confession was heard and she was become such an angelic girl her name was put up for cannonization for the people said she was surely a saint.
6. The border was closed, closed to all people, letting none in nor out. The people within were subject to great anxieties. One man in particular was worried for he had sent his wife and children to freedom before the great catastrophe occured.

He was wondering what to do. He talked it over with his mother (pt)

"What am I going to do, Mama".

"I do not know son but you must not do anything hasty for you will get hurt if you do"

"I must get you out of here and we must both rejoin the rest of the family".

"God's will be done".

Now it happened that this man was in charge of a bulldozer for construction work. He was sent to devastate a building near the border. He devised a plan of escape. He got into the tractor and smashed a hole in the wall and his mother escaped, but he did not.

He was on the run from the police and he finally decided to swim across a river to freedom. While doing this he got shot which exemplifies the great want of the people for freedom.

7. Father went up to the altar rail to deliver his sermon. It was a good sermon two men, father and son, were listening intently. When the part about divorce came up the father looked at his son and his eyes conveyed the thoughts. "This applies to my son, who I raised myself and now has gone against my teaching & those of the church." From that moment on he, the son, wanted to go back to his wife. It was a hard fight but finally he made it and the lived happily ever after.
8. War, Oh that terrible war, what a terrible war. Bloody murders in the streets before the eyes of innocent children, for shame. Now during this war a certain boy was given the job of getting some important secrets. He obtained the information on where the secrets could be obtained and conveyed it to the central headquarters. Four men, one his father; were assigned to get these. Everything was going smoothly until one small flaw in the boys information caused his father to get shot. The other man would have to operate in order to remove the shell. The boy was present and he thought of how it was all his fault. He was in despair over this and he decided that for this happening he would work to liberate his nation.
After much work he finally succeeded and became the first president of the new government which he founded. He never forgot that day so he worked to preserve peace from then on.
9. Oh, the open prairies. It so much work to be a rancher on these praires. Now to the story. Joe Drott was the man, a

lonely man, a cowboy sort of man. He was in charge of 600 heads of cattle. He had trouble that night, an eventful night in spring. Indians around and the cattle had to be protected.

During the night a band of Indians decided to cut up the herd among them. The attacked but because of Joe's manuvering he saved the herd. (pt) He deserved this rest with rest of the cowhands and they got it.

10. We were blasting through the canyons when all of a sudden in the distance I saw a blast in the vicinity of where I sent Ted ahead with the dynamite. I rushed there and found no sign of him. I looked all over and upon a ledge I saw him where he must have been blown by the blast. I rushed to him having a tough time on the loose rock. I finally reached him and saved his life by performing an operation then and there. He never forgot that and the man who was once my enemy is now my friend.
11. A good man, a very good man, was he. He loved all sorts of things. women, stars, sky, food, balloons, food and many other things. He loved looking out of the window for he wanted to travel there someday. He finally became a scientist and make the first flight to the stars becoming a national hero.
12. "Oh, I've been working on the railroad". That's what they were singing on their jobs, making the transcontinental railroad. John was to be the first to drive an engine and train. He was in charge of making the line. But many were against it. They caused "accidents", and all was not going right. He finally solved it the train went threw.
13. Walking through the streets of London at night on a case for Scotlandyard. A murder had been a murder and L.S. had been nabbed. He was forced to talk and N.P. was on his way to get the man behind the crime. He got there. There was a big fight, & he was nabbed.

Minor Seminarian C
(Re-test)

Stories

1. It looks like his day off from school--the kids just called

him to go out and play--his mother tells him he has a recital coming up, and his teacher won't appreciate it if he doesn't practice. She says he can go out after practicing for one hour. He reluctantly sits there looking at it, wishing he were playing baseball. After he's waited five minutes or more his mother comes in and tells him he better get on with it--he reluctantly does--finally he gets out but he's grumpy that he missed out on the fun before.

2. The young lady has just gotten a ride home with her beau. As they were riding home they had an argument. As they came up to her farm, he finally got so mad that he told her to get off, and there he is in the distance driving off, she watches him go off into the twilight. Then the other lady tells her to quit moping and get to work on the farm. She goes in and changes and comes out and helps out the hired hand, and he makes her feel better, picks up her spirits. Then the beau comes back and appologizes. They then get together again until the mother tells her to go back to work. She does, happily this time and the beau helps her get it done.
3. He came home from school. He had brought his report card home from school. He didn't do so well. His mother talks to him and scolds him, but he is worried about his father, a big angry man. His mother tries to shelter him, intercedes for him, while he is sort of hiding behind her apron. The father looks at the report card and he gets mad at the kid and the mother for defending him, so he slaps both. The mother goes off weeping. Then the father slaps the boy again and tells him to get up and study so he wouldn't flunk and the father keeps hitting him. He falls weeping. The mother tries to stop him, tells him he shouldn't. Finally the father sees that he shouldn't too. He goes over and picks him up and takes him upstairs, he is sorry he hit him.
4. This would be the mother trying to hold back the father, as he is trying to slap the kid. And the rest is the same.
5. It's late at night, and this boy and girl come home. He's bringing her home from a date. She asks if he'd like to come in and talk for a while. He says, if her mother isn't up, for he doesn't get along too well with her. He comes in and sees that her mother isn't up. Her mother is sleeping in the bedroom. You know, it's one of those houses with all the rooms on the first floor. The girl's father had died and

the mother was overly protective. She liked another boy who was wealth, and this one was just a regular guy. But the girl like this guy. They're sitting there talking when the mother hears some talking and she gets out of bed, she gets very mad when she sees them there. She tells the boy to get out of the house. She doesn't want the girl to see the boy again. The girl is mad at the mother. The mother talks to the girl but the girl is really mad, she says that she loves the guy. The mother tells her to go to bed and that she can't see him anymore. The girl is angry at the mother and the mother at the girl. She keeps telling her that the other guy is so much better and this guy is no good, and it closes that the girl goes to bed weeping.

6. The guy in the picture is a bachelor. He lives with his mother in a small apartment. He's got a job in the coal mines. He gets dressed up in the morning to go to work, he goes down into the mines. The mines aren't too safe and he has a slave driving boss that's just out to make money. He just keeps on telling them to shovel harder. He starts picking at this friend of the guy's, just because he was exhausted and sat down for a minute to catch his breath. The boss comes over to tell him that he'd be fired if he didn't get back to work. Then the first guy steps in and tells him the guy just can't, can't he see, he's real tired, and he's sort of an elderlyman; the boss tells him to keep out of it, but then he hits the boss, and he gets fired. So then he goes to the office, and picks up his check. He changes and then he goes home and tells his mother. He knows he shouldn't have done it because that's the only job he could have. The mother tells him "Oh, Johnny, what are we going to do! He says he's going to go out and try to find another job. It's one of those coal mining towns where there are no more jobs and everybody is very poor. Later on he meets this other elderly man he defended, he says he also lost his job. Both go out looking for a job together, but they can't find anything. So then he goes and tells his mother he's going to go off somewhere else and then send for her as soon as he finds a job, and then he and his friend go off.
7. The younger man just got out of law school. He was sort of friends with this elder lawyer, very experienced. The younger one gets his first big case, goes to court, prepares it, etc. Public opinion and everyone is for him, and the lawyer knows his client should win, but still the jury de-

cides against him, because they were paid off, but he couldn't prove it. The lawyer sees the injustice. He goes to the older lawyer, but he says there's nothing to do, but he must try to do something, and he has to clean up corruption. It's up to the younger generation. He shouldn't just say it's wrong. So the younger one vows to get the crime syndicate prosecuted. After a few years he gets enough evidence, and gets the grand jury to indict them. During this time, the older lawyer who has tutored him gives a splendid oration, and he gets the syndicate to be found guilty. And the older man sees that he's helped the younger one become a big lawyer.

8. Looks like it's in France, during the Second World War. The French underground are in their hiding place. This man was in a skirmish with the Nazis. They were trying to blow up a bridge, and he was wounded, and was brought back by his companions. The head of the underground brings the doctor and he starts operating on him, and the little boy had seen his father shot, and then came with his father here and is watching the operation. -he sees his father suffering. The boy gets real angry, they tell him there's nothing he can do, but while they are operating he slips out with a gun hidden under his coat and is going to try to get vengeance for his father. He gets to the Nazi leader's house at the end of town. The Nazi leader sees him, but he knows him, so he tells the guy that's with him he'll see him later, and walks into the house with the boy, but as they're walking in the little boy shoots him.
9. A bunch of farm hands just got done having a hard day at work; they came and sat down for their lunch, and decided to go out in the grass and lay down for a while, take a nap, because it's a hot day. Not much of a story.
11. Wow! It'd make a wonderful science fiction story. A little town in Mexico. A scientist lives there, he is experimenting with a compound that makes animals grow. One day he gives it to an ant, and he's away from town in a mountainous area. The ant is coming after him, and he's running away from his own creation. He runs to the town to warn them that the ant is coming. The ant keeps coming up the stone road, and is about to come on the bridge, when the ant is attracted by a small boy sitting on the rocks. The boy keeps climbing up, and the ant keeps coming up after him. The scientist sees

that the ant is coming after the boy. He gets a rifle from the sheriff and starts shooting, but it doesn't stop the ant, or even get his attention. He decides that his eyes are probably the most likely spot to kill or injure the ant and stop him, and he runs and climbs in back of the boy. The scientist shoots the rifle into the eyes of the ant as he's about to get the boy. Finally the ant falls off the cliff and everyone is saved.

14. This man is a young painter. He lives in an attic apartment in a low rent district of Paris. Every day he turns off the lights in his room, as the sun just sets over the horizon. He's been having a hard time making money on his paintings; he's not too happy looking out the window. All of a sudden he sees angels. He looks again, he thinks he must have imagined it, but there they are, they come in the room and make it bright with their illumination. They tell him that he shouldn't just be here painting, that he has talent to save the world--he should become a priest. He sees that he can use his painting as a help. As they're going away he runs to the window. They make it light while the room is dark. He becomes a great painter. He was sort of an abstractionist, but now he starts painting religious themes. The next day he takes it to an art dealer, he is so moved by it that he buys it immediately. Later, the boy's paintings bring many people to the Church, because they move them emotionally. And thus he fulfills what the angels said he should do with his art - save the people.
16. This young boy is in 2nd grade, making his First Holy Communion. He is kneeling in church - it's time for him to go up to the altar. As he's walking up to the altar - he suddenly sees - no one else sees - the boy doesn't know it but everyone else knows he's going to die - that's why he's making his First Holy Communion now - he's dying of cancer, of leukemia or something. He alone sees a man standing on the altar steps as the priest is at the other end of the altar rail. The Man motions to him that he should come up to the altar. Everyone is startled, but he walks up into the sanctuary. No one sees anything, and all are startled. It's Christ standing there, all then start to see a sort of glow, and they can hear a voice - He says "you're truly going to receive your First Holy Communion", then the boy drops on the altar steps and the glow stops.
20. It's London - quite foggy - this man has just got out of a bar

he's going home. He stops under a street light to light a cigarette. A Bobby walks up to him and asks him what he's doing - the policeman says he should get home. He walks down the street. All of a sudden the policeman turns around because he hears a scream. The Bobby runs up to find him in the street all beat up, and two men running down the street. This was in the 19th century, and he was a labor leader that lead a strike against a big factory against unfair working conditions, and so the owners had hired the men to beat him up, because he was the force behind the strike, and all they cared about was making more money. The policeman came and carried him to the house. His wife is there. She always expected this because everyone was against him, because he's trying to bring justice to industrial life. As she's cleaning him up she says she knew this would happen, and he says he knew it too, but he had to do it. Then she asks him to stop, but he says he never will. Finally, he comes back to lead the strikers, all bandaged up. The strike goes on and finally they win what they'd been striking for, and he's the big hero of the day.

IMPORTS

1. When others tell a boy to work instead of doing what he wants, he may do it reluctantly and be sorry for the fun he missed.
(-1 I B 6 b)
2. Someone's anger can make you miserable - But others make you feel better until the one responsible for your hurt feelings apologizes and you can both be happy together again.
(+1 III A 3 c)
3. But sometimes they may be so angered that they strike out at anyone who tries to defend you; though, eventually they will listen to those who plead your cause.
(+1 III B 1 a)
4. For sometimes others can persuade them to reconsider and make amends.
(+1 III B 1 a)
5. But sometimes people cannot settle their disagreements.
(-2 III B 1 d)
6. And if someone tries to help he may end up suffering the same fate as the one he is trying to save.
(-1 III E 1)

7. (But he will keep trying)
Because, if you keep fighting against injustice others will help and you may eventually win. (+2 I A 1 a)
8. Sometimes this requires taking matters into your own hands and destroying those responsible for the sufferings of others. (-2 II A 2 b)
11. And after working, you rest. (0 I b)
14. But, if you are getting no where with your work, a supernatural revelation may be given to you to work for a higher purpose and following this inspiration, you will achieve great success. (-2 I D 1 d)
16. For you can see what is hidden from most people, and will attain an eternal reward. (-1 I A 5 a)
20. Even if you have to suffer for it, you will continue fighting injustice until you obtain victory and with great honor. (+2 I A 1 a)

Minor Seminarian D
(First Test)

IMPORTS

1. When you are set to do some work instead of following your own interests you can always fake work and do what you want. (-2 I B 5 c)
2. For no matter how often you lose out, in the end you'll get a lucky break. (-2 I E 1 a)
3. When things look blackest, there is someone to rescue you, (-1 IV A 1 a)
4. and punish the people responsible for a lot of grief. (+2 II A 1 a)
5. Sometimes the weak and inexperienced succeed where others failed. (-1 I B 1 c)

6. But a man may take advantage of another's weakness, though he later becomes wealthy and makes amends. (-1 II A 1 c)
7. For if he adds crime to crime, he will be punished and wish he had not done it. (+2 II A 1 a)
8. Sometimes you hurt someone you love accidentally, and though you are scolded others help to make it come out all right. (+1 II A 4 b)
9. But when you depend too much on old friends support, you may find that enemies have taken their place, and chase you off. (-2 III C 3 f)
10. Still, such difficulties can be overcome. (+2 II A 1 a)
11. And sometimes what you are afraid of turns out to be a dream. (-2 IV A 1 a)
12. But a man may be up against a mighty force and be squashed. (-2 IV A 4 a)
13. So he heads off toward home when he isn't wanted elsewhere. (-1 III F 1 d)

Minor Seminarian D
(Re-test)

IMPORTS

1. Whether a boy has been told what to do or is doing it on his own, when things get hard he may wonder if he'll ever succeed, but he will keep trying, and overcome the present obstacle, and achieve greater things. (+2 I B 1 c)
2. He is trying to break away from the common life, while others disagree because they're satisfied with it, but eventually he breaks off completely and leads a life of his own. (+2 I D 1 d)
3. Others may force him to give up something to which he has been attached for a long time, and he will suffer, but when he's on his own again he will probably go back to it, or, he might be able to live without it. (-1 II A 1 a)

4. When others try to keep him from doing what he wants he may become angry and have to be restrained from striking out at them. In the end, though, he will get what he wants despite opposition. (-1 III C 2 a1)
5. But when he does break off from others and leads his own life regardless of their feelings, they may become embittered and reject him. (-1 III C 3 e)
6. Sometimes what they want him to do may be wrong. They want someone to carry out for them what they cannot do themselves. You don't know what these plans are, but you know they will be successful. (-2 I B 2 b)
7. Or, because you disagree with them, you may destroy them, and be punished, but you take it meekly and without remorse for what you have done. (-2 II C 1 c)
8. You just continue going about your daily tasks as usual. (-2 II C 1 a)
9. For, people sometimes go through some harrowing experience, some great danger or loss, but having each other, they find consolation and life goes back to normal. (+1 III A 1 d)
10. And, as they continue on their way, another danger may threaten and they seek safety until it's past; or maybe they intend to overcome it, and in that case they will succeed and return victorious to their former life. (+1 I B 1 c)
11. When a boy thinks things out, he most likely will wonder what to do with his life, or he may just wonder about life, the world beyond his experience, the future, the past. If it is about his life or a problem of his he is wondering, it may take some time to come to a conclusion, but eventually he will and follow through on his decision. (+1 I B d a 1i)
12. For, he likes to be free, on his own, enjoying what he likes. He wants the best, and will continue to enjoy it, work on it, and improve upon it in his own way. (+1 I B 3 b 1)
13. Yet, later, he might wonder why he has wasted his life. He should not have left his path. But now it is too late to change, and he will continue being a failure. (-2 I E 2 e)

APPENDIX B

SCORING DIFFICULTIES

The following stories exemplify the various types of scoring problems encountered among the forty SSA records of the present experimental population. Both the specific difficulty and the way the story was interpreted and scored are illustrated below.

Lacking the proper test-taking attitude, many boys gave spoofing, outrageous, blood-thirsty stories; e.g.;

Card 3

1) A few days ago the overweight pastor of the local church visited the Harry Carry Family. While sitting on the couch he gulped down five pounds of dried apples, and then he broke the couch fell off broke his neck and died full of dried apples. After the Harry Carry family stuffed him into the lining of the walls, Mrs. Carry went about fixing the leg of the couch seen in the picture. But the dead pastor now decaying was put on the couch. Again, the leg of the couch broke. The paster fell off and rolled on Mrs. Carry who was thus squashed to death. When Mr. Carry came home from work he saw his dead wife and the decaying pastor. He was so grieved Mr. Harry Carry committed harry-carry. Thus a week later, three decayed bodies were found eaten by the teething son who then choked to death.

Card 16

2) My story is about Normie my friend, he has trouble getting around since he has no arms or legs but Normie is stubborn and gets along. I don't like Normie so every chance I get, I try to harm him. Now we are at the playground and I pushed Normie on the swing. The rope broke and Normie fell in the sand-box. Now I am kicking in his face and he is withering in the sand like a chicken with no head.

On first glance, both stories seem terribly negative. How-

ever, the imports provide a clearer perspective.

- 1) Card 3 - ...indulgence in a bad habit destroys others as well as yourself. (+2 II A 1 b) (Wrongdoing, ill-intentioned, imprudent action is positively disapproved: it ends in destruction.)
- 2) Card 16 -...but when you have the upper hand you try to hurt those you dislike making them wither helplessly. (-2 III B 3 b) (Bad relations are expressed in undesirable ways: angry words or actions (unpunished)).

The following record, on the other hand, was almost unscorable.

Minor Seminarian E

Stories

1. As we join the Lone Ranger he is teaching Tonto how to play the violin. "Kimosabi music stick is heap hard to make".
"Yes Tonto but it is a wonderful instrument"
The Lone Ranger picks up the violin and begins to play it. Just then an elephant starts chasing Tonto. The Lone Ranger stops playing. First he rescues Miss Kennedy. Then he shoots the beast with a counterfit silver bullet. It did no good. Now Buck Rodgers lands and shoots the elephant with his freeze o ray. At last Tonto is safe.
Meanwhile the Lone Ranger married Miss Kennedy and becomes Mr. Kennedy. Now he is President.
The End.
2. Marion Ladowig has just won the bowling tournament. Don Carter is just finishing up. Miss Ladowig is distressed. A heckler in the crowd called her a fink. In rage she takes her bowling ball and throws it at the heckler. Just as she releases the ball she discovers that it was her idle Bullwinkle. Luckily the ball just miss his right antler. Now Bullwinkle is mad. He sends Dudley Doo Bra to arrest her. Dudley cant do it. He thinks it was Nell who threw the ball. Dudley marries Marion and they live happily ever after.
The End.
3. Aunt Fruit Cake went into the park for her morning walk. Suddenly she is horrified! She tries to sit down but she fainted. A huge Black monogoose rushed at her. When suddly he stopped"
"What shall I fix for dinner", she thought

"I'll eat this beautiful acra puella".

By now Aunt F was awake. She screamed

"What shall I fix for dinner".

She thought and thought. At last she said "I eat this miser Jumentum. They ate each other and both lived happily ever after.

The End

4. The story of Abe Finklin

Abe and Liza had just had a fight over what to fix for dinner. Abe wants pickled Antlers with muster and eggs. Liza wants toasted tulip bulb, mashed cabbage and pickle ice cream. John got angree.

"I'm going to see my divorce lawyer"

"no don't go".

"yes I must".

"Why?"

Just then crazy Tony came in the door and solves their problem. As they both lay there in the pool of blood, Tony takes his knife again and begins to carve out Abes liver, then he takes out his stomach and empties the food in it into Liza's mouth. Then he cut off liza's nose and arms. Just then the cops came and broke up the party. Yesterday Tony died in the electric chair.

5. The old lady in the picture is from the health department. She is smelling for B.O. There has been an outbreak of it among woman If a woman is caught with B.O. They send her to Siberia. There she gets that Dial feeling shooting Tigers (No offense to Mr. McTigue) The inspector says "You are innocent". "They mayfendyhibeenianne the other boy in the picture say's "Your under arrest for smelling for B.O. which is an offense against the Fungus act section 5 page 3 line 11". "Smelling for B.O. is illegal".

The old inspector was taken into the mint and melted down with the old silver dollors.

6. Bora has just finished his ice cream, and miss Fit and he are preparing the next attempt and Bullwinkles Life. At last they decide to capture him and stuff him into a beer bottle and drown him in the beer. But the Ham's Beer says that he will have nothing to do with it. Because the Easter bunny was on strike for more carrots, and Mr. Devlin ran out of situation. They decided to wait and capture Bullwinkle for thanksgiving. Just then Wild Bill Hitchcock came in and starts dancing with

Miss Fit. Boras is out radged. He takes a camera and shoots Wild Bill. Miss Fit told boras who much she love him and dies of old age. Wild Bill comes back to life and dies again.

The End

7. Drish has just escaped from 205 and he and Behnki are planning revenge.

"Lets pour oil in the water supply" Behnki suggested

"No we.....BOOM!!!!!!!!!!!!

An Atomic bomb fell and ended the story.

The End

8. As we join the lone ranger and Tonto in the elephant room of the Palmer House Tonto says

"Kimosabi this is a heap".

"Yes, Tonto this is quit a corral al right".

"This night Ben Casey, Casey Jones and Mr. Joes and Kukla were discussing who dogs love.

Ben said that dogs love cartoons and they make big money on them too Why look at angie Doggy and Huklberry hound. Just then the earth trembled and the building shook. Then in walked Mighty Mouse. He took the building and threw it into never never land and they were never heard from since.

9. Johnny Angle is taking it easy just after he fed white faing. Elvis presly walks in and asks DEDE Shape if she wants to do the mash potatoes. Dede looks at him queerly and says "A" she just invented a new dance the "Squashed Tomatoes". Then Chubby Checker storms in doing the Twist. He asks Shelly Faberas is she digs the twist. She says no and shoots him with an allagator riffle.

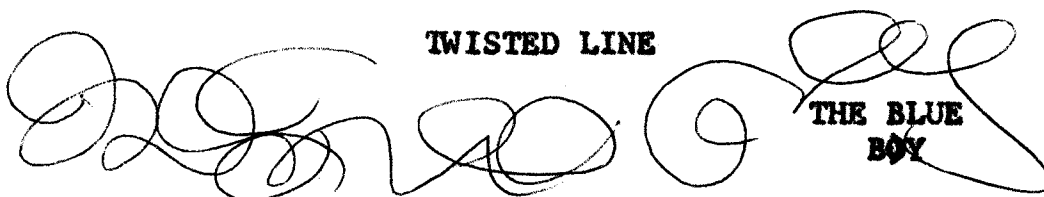
The End

10. This the picture on the wapper of brand x. This is the story of the wrapper.

One day Mr. x was day dreaming with Johnny Crawford. Mr. X said "I think we should start a dried apple factory" So he did. This is what he saw in his dream.

MODERN ART

TWISTED LINE



THE BLUE
BOY

11. As we join the Lone Ranger he is riding his horse. He thought it was a super size elephant.

EEEEEEEEEEK A RAT

BOOM!

AN ATOMIC

"Bomb"

The End

12. John there is no more mustard.

BOOM!

The end of the world run for your lives!

Condemned!

Immoral!

Obscene!

I refuse to write about it.

13. This is a picture of a real sharp beautiful girl with personality & plenty of patiencis
Good luck you will neet it to read my writting please don't get to bored. and thanks for a wonderful afternoon.

WN D BVD

The next two examples are clever, tongue-in-cheek stories; the meaning of such stories is often uncertain. With the help of the guidelines provided by the scoring categories, however, it is possible to evaluate them more accurately.

Card 6 BM

1) The man is at the home of his mother. He is telling her that he will not be able to raise enough money to buy her that new sports car. She wants a new one because her Corvette is almost six months old. He asked her what was wrong with her new

Rolls Royce but she broke down and cried. The son left and tried once again to rob the bank.

IMPORT: Sometimes your elders' demands can be unreasonable and when reasoning with them fails you try to once again satisfy them by doing something wrong.
(Actions are dictated by others' opinions: (-2 III C 1 a ii) Illegitimate pressure is yielded to; for social reasons.)

Card 9 BM

2) Hoboville, U.S.A. These hard working men live wherever the train goes. Usually under a bridge or about 300 yards from the tracks. Their only problem is work. It is a cardinal sin to work. Their system of sleep by day and travel by night leaves no time for work. Good-bye men and keep avoiding that work.

IMPORT: Some people's main concern is to avoid work, so they devise a system that leaves no time for it, and you wish them well in their endeavors.
(-2 I B 6 c Negative Attitude toward work; work is for some people, not others.)

Another and perhaps more difficult kind of story to interpret correctly is the deceptively altruistic or "polyanna" type.

For example:

Card 16

3) The blood flowing like water and where was the one man who could stop it. Should Constantine end all these persecutions or should he wait until this God of the Christians shows himself to him. What will he do. Today he must go forth and battle his enemies, but wait, what's this in the sky, it looks like a cross. Surely this is a sign from heaven. Quickly he sends messengers to the palace tailor to have a banner with a cross on it made so that he might carry it into battle with him. And that day, Constantine won his greatest victory.

IMPORT: You wait for a sign from heaven before making your decision, and, when it comes, you win your greatest victory.
(-2 I B 1 A Success when fantasy and emotion is substituted for active effort: import indicates

success by magic or highly unlikely means.)

Or

(-2 I D 1 D Success follows upon blind dependence:
blind following of others' advice to work or achieve.)

The point here is not whether or not the story of Constantine is true; but that, for the storyteller, the way to a great victory is not initiative or active effort but dependence on "highly unlikely means"--whether these are possible or not--or simply on a kind of "supernatural advice". The obvious altruistic purpose of the action described must not be allowed to obliterate the essentially non-constructive attitude it expresses. (In scoring, as in life, it is important to remember that the end cannot justify the means.)

Stories that do not conform to test instructions of giving a plot and an outcome are particularly difficult and often impossible to score because their meaning is uncertain. The following story attempts to explain an action and to describe what is going on; its outcome is only implied.

Card 20

The man shown is a French general strolling through his beautiful gardens. He is preparing for his journey into warfare. He is the one who will win the war for the French. What war? Why World War V. He is the one who pushes the button that sends the rockets skyward.

IMPORT: You will succeed because you have the necessary means of success. (-2 I B 1 a Success when fantasy or emotion are substituted for active effort; import indicates success by magic or highly unlikely means.)

The next two stories are monologues; they do not have an outcome.

Card 16

How did those little bees take over the forest! There's the Queen bee on her throne. The most puzzling thing is that the bee can't really back up her authority because once she stings someone with her stinger she dies. It's a wonder that all the animals bow to the authority of the bee.

IMPORT: It is puzzling how some bow to authority when that authority really has nothing to back up its position.
 (-1 II a 3 c or -1 III F 1 a Right action is done for extraneous reasons; others insist that it be done.
 Or, negative attitudes toward others; they are inept, incompetent.)

Card 20

In the twenties was prohibition days. The days when bootlegging became common and gangsters ruled. The "Roaring Twenties" seem gay and exciting, but I'm very glad that I am living now. Chicago has changed a lot since those days.

IMPORT: Even though the early days seem gay and exciting you are glad to be living now after many changes have taken place.
 (+1 I A 3 a Import indicates neither success nor failure, but it is an optimistic import, with reasons given but not implying action.)

A great deal of dialogue can also be misleading. For example:

Card 6 BM

"Diane", he whispered in a low tone, "will you marry me?"
 "Don," she said, "I'll do anything you ask."
 "Fine," he exclaimed, "let's make it next Saturday."
 "Don," she said, reaching deftly for his wallet and sticking it in her purse, "I'll never forget you, I just remembered that I'm engaged."

IMPORT: You may be cooperative until you get what you want, and then conveniently remember an out.

(-2 I B 2 b Success despite antisocial or ineffective means: by dishonest means or the manipulation of others.)

The best solution for most scoring difficulties was found in the relationship of the story in question to the total sequence of imports. For example, these stories were given for two consecutive cards.

Card 14

The world wasn't good enough for Bob Jones, a paper boy, so he decided to end it by taking his life on one cold night. He dove from the window into a snow bank. He got out of it and said "Oh, nuts, I'm not dead." So he laid down and slept there all night and died.

Followed by:

Card 16

This is a picture of a plate of mashed potatoes: without butter on them. These potatoes are only served at the famous seminary cafeteria: known for its good food. Ugh! This food sent 857 boys to the infirmary in one bunch. uhg! Uhg!

IMPORTS: 14 - A man may tempt fate and live, but if he does something foolish for a second time, that is the end.

16 - This is responsible for a lot of trouble.

Both stories were scored together as +2 II A 1 b (Wrongdoing, ill-intentioned imprudent action, is positively disapproved: it ends in destruction.)